

ONE HUNDRED FORTY-SIXTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST

OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE

SALT LAKE CITY, UTAH

APRIL 3, 4, 6, 1976

WITH REPORT OF DISCOURSES

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OFFICIAL REPORT
of the
ONE HUNDRED FORTY-SIXTH
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
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THE ONE HUNDRED FORTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 3, 1976, at 10:00 o'clock A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Saturday, Sunday, and Tuesday, April 3, 4, and 6. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 3, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the Saturday morning, Priesthood, Sunday afternoon, and Tuesday afternoon sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Saturday afternoon, Sunday morning, and Tuesday morning sessions.

At the request of President Kimball, President N. Eldon Tanner presented for the sustaining vote of the conference the action of the First Presidency and the Council of the Twelve in adding to the Pearl of Great Price the Vision of the Celestial Kingdom, given to the Prophet Joseph Smith in 1836, and the Vision of the Redemption of the Dead, given to President Joseph F. Smith in 1918.

President N. Eldon Tanner also presented the names of four new members of the First Quorum of Seventy for sustaining vote—Elder Carlos E. Asay, Elder M. Russell Ballard, Elder John H. Groberg, and Elder Jacob de Jager.

The proceedings of all sessions of the conference were given extensive coverage in the United States and

Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in Mexico, Central America, Australia, the Philippines and countries of South America. Special transmission of the Saturday and Sunday morning sessions were carried by oceanic cable to members assembled in 100 chapels in England, France, Germany, Austria, Holland, Switzerland, Belgium and Canada. Through special arrangements with the Armed Forces Radio and Television Network, the Saturday morning session was carried by radio and television to bases of the Armed Forces throughout the Pacific.

The opening session of the conference was carried over television in Samoa and the Philippines.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States, Canada, and the world beginning at midnight following each conference day's proceedings.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Tabernacle to over 230,000 men of the priesthood assembled in approximately 1,050 buildings throughout the United States and Canada, Australia, New Zealand, Korea, Okinawa, and the Philippines, and via closed circuit television to 14 buildings in Salt Lake City and the campus at Brigham Young University.

This report of the conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7

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o'clock and also the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday from 9:30 to 10:00 A.M. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry and David B. Haight.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, William H. Bennett, John H. Vanden-

berg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin.

The First Council of Seventy: S. Dilworth Young, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene R. Cook.

The First Quorum of Seventy, in addition to the First Council of Seventy: Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg and Jacob de Jager.

Other Authorities Present

Other authorities of the Church in attendance at the conference included the presidents of temples, regional representatives, mission representatives, presidents of stakes and their counselors, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Saturday, April 3, 1976, at 10:00 A.M. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Donald H. Ripplinger conducting and Alexander Schreiner at the organ.

Before the opening of the meeting, the Tabernacle Choir sang the number, "Thanks Be To God."

President Kimball then made the following remarks:

President Spencer W. Kimball

We sincerely welcome all those assembled this morning in the Tabernacle on Temple Square at the commencement of this, the first general session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir opened this Conference by singing, "Thanks Be to God."

Seated on the stand are all of the General Authorities of the Church except Elder Alma Sonne who is ill.

Elders Adney Y. Komatsu and George P. Lee are seated in the Assembly Hall, and Elders Joseph B. Wirthlin and Hartman Rector, Jr. are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishops, and other general and local authorities of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

We thank the Puyallup Washington Stake for the daffodils they have sent to us to help decorate the Tabernacle.

With Donald H. Ripplinger conducting and Alexander Schreiner at the organ, we shall be pleased now to hear the Tabernacle Choir render, "The Heavens Resound." Following the singing, the invocation will be offered by Elder O. Leslie Stone, Assistant to the Twelve.

The Tabernacle Choir sang the hymn, "The Heavens Resound." The invocation was offered by Elder O. Leslie Stone, Assistant to the Twelve.

Following the invocation, the Tabernacle Choir sang the number, "God Bless Our Prophet Dear," without announcement.

President Spencer W. Kimball

My beloved brothers and sisters, here we are again in this historic Tabernacle on Temple Square in Salt Lake City to consider matters of importance to the world, to the members, to ourselves.

The past few months have been most interesting to us.

Area Conferences in South Pacific

During February and a few days of March we toured the South Pacific countries and islands of the sea. A large party of representatives from the Church, including some of those in highest authority, went to the Southern Hemisphere and spent a little time with the ever-growing and fast-enlarging communities of the South Pacific.

Because a large proportion of the people, the more than 100,000 people in the South Seas, would not ever be able to come to Salt Lake City to the general conference, we determined to take an area conference to them. So, in New Zealand, three large cities of Australia, and Samoa, Tonga, Fiji, and Tahiti, we held conferences for the Saints wherein they would meet the General Authorities, have an opportunity to vote upon their leaders, and hear sermons from the leading authorities of the Church.

We were well received, well treated, and returned with a great affection for the good people of that south-land.

Growth of the Church

You will be interested to note that the Church is growing rapidly in many foreign lands, as well as in our own country.

We now have members of the Church in sixty-six countries, and we teach the gospel in most of these lands. We have 23,000 plus missionaries, over

2,000 of them local boys and girls from the nations which they teach.

When I was made president of a stake in 1938, it was the 124th stake in the world, whereas now we have 750 stakes; and whereas we had only a little more than a score of missions when I filled my mission, we now have 134.

We envelop much of the vast world which we inhabit with congregations in South America, the Orient, the South Seas, South Africa, Europe, and many other places. There are numerous tens of thousands of people who find each year that the gospel is satisfying to their spiritual needs, and we bring in great numbers of people.

Our General Authorities cover the world constantly and spend their energies trying to take to the new areas and peoples the training and teaching that are necessary for new members of the Church.

Temple work

Our work for the dead has greatly increased, and with 16 temples the work continues unabated and ever increasing. New temples have been announced for São Paulo, Brazil; Tokyo, Japan; Seattle, Washington. There will be additional edifices built for the continuation of this great work for the living and for the dead.

Gardens and beautification

We are most grateful for the excellent response by the people of the Church to our urging that gardens be planted and that fruit trees be cultivated and our places cleaned up and made more livable. We fully endorse the program of Governor Calvin Rampton in Salt Lake City calling for the planting of a million trees for a million people.

From Parowan, Utah, we read this:

"In laying out the town a century ago, each family had room for a garden and some fruit trees in back of their house. Some very fine orchards and gardens were in the public square, even down to the late Nineties. I well remember the fine watermelons they used to produce."

President Tanner and I visited a Canadian community, and on a certain street as far as we could see were homes with beautiful gardens. It was wonderful, and they were varied, and the products of those gardens were most delicious.

Everywhere we go we see backyards with beautiful gardens, a few rows of corn, some carrots, potatoes, onions, squash. In some places flower gardens have been turned into vegetable gardens, or they have shared the space.

Another commendable thing about gardening is the exchange of products by neighbors and the fostering of fellowship and neighborliness.

Another family wrote, "Our old rickety barn is down and a beautiful garden is in its place. Had we realized how proud it would make us to have a beautiful garden where the old, fallen barn stood, we should have made the change long ago."

From another member in a rural area comes this: "The old, leaning, half-fallen barn is attractive now. It is repaired, newly painted. We are very proud of it and hope you will drive by and see the improvement."

Another party writes, "We live in a large forest area. I got my boss to go in with me, and we rented a large vacant lot not far away that had no trees. We had it plowed, disked, fertilized, and did we ever have a garden!"

In the *National Geographic* magazine last month, we clipped a picture of a woman bringing bottled and canned fruit to her storage room, which was full of the products of her labors and was neat and tidy. That's the way

the Lord planned that we should prepare and eat our vegetables.

On the whole, we are very proud of the success. We learned that 51 percent of the households in the United States plan a garden for this year, 1976; and there will be plenty of lids and canning jars this season. The garden fever has attacked many people.

Tomatoes appear to be the most popular vegetable, followed by leaf lettuce and squash.

The garden is not only for the saving of funds but for the satisfying of a hobby desire.

It is estimated that some 35 million home vegetable gardens in 1976 will be an increase of 2.5 million over last year, and that about 41 percent of all American households will do some home canning this year. That is more than other years. We commend to you the garden fever.

If every family had a garden and rural families had a cow and chickens, some fruit trees, and a garden, it is amazing how nearly the family could be fed from their own lot.

Work

We believe in work for ourselves and for our children. We go to the welfare projects, and there we contribute work hours to meet our production needs. We should train our children to work, and they should learn to share the responsibilities of the home and the yard. They should be given assignments to keep the house neat and clean, even though it be humble. Children may be given assignments also to take care of the garden, and this will be far better than to have them for long hours sitting at a television.

Someone has said, "Nobody ever lost his shirt when his sleeves were rolled up."

Too much leisure for children leaves them in a state of boredom, and it is natural for them to want more and more of the expensive things for their

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recreation. We must bring dignity to labor in sharing the responsibilities of the home and the yard.

From a forest ranger this letter came:

"In one day 500 of your young adults picked up litter, rocks, debris, and painted over 400 camp and picnic tables, bridges, and toilets. Twenty-seven stakes participated in this project. It was a monumental success. The enthusiasm, vitality, and giving spirit showed by this group of hard-working young people is exemplary of the finest traditions and teachings of The Church of Jesus Christ of Latter-day Saints."

It is amazing what our youth can do when given assignments and direction.

Be Prudent

President Brigham Young said:

"My faith does not lead me to think the Lord will provide us with roast pigs, bread already buttered, etc.; he will give us the ability to raise the grain, to obtain the fruits of the earth, to make habitations, to procure a few boards to make a box, and when harvest comes, giving us the grain, it is for us to preserve it—to save the wheat until we have one, two, five, or seven years' provisions on hand, until there is enough of the staff of life saved by the people to bread themselves and those who will come here seeking for safety. . . .

"Let Nothing Go To Waste," he counseled. "Take things calm and easy, pick up everything, let nothing go to waste. . . .

"Be prudent, save everything, and what you get more than you can take care of yourselves, ask your neighbors to help you consume.

"Never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it. If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire;

let it be eaten by something and pass again into the earth, and thus fulfil the purpose for which it grew. Remember it, do not waste anything, but take care of everything.

"There is not a family in this city, where there are two, three, four, or five persons, but what can save enough from their table, from the waste made by the children, and what must be swept in the fire and out of the door, to make pork sufficient to last them through the year, or at least all they should eat.

"Go to the poorest family in this community, and I will venture to say that they waste rags enough every year to buy the school books that are needed for their children, and do even more.

"If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage.

"It is to our advantage to take good care of the blessings God bestows upon us; if we pursue the opposite course, we cut off the power and glory God designs we should inherit. It is through our own carefulness, frugality, and judgment which God has given us, that we are enabled to preserve our grain, our flocks and herds, wives and children, houses and lands, and increase them around us, continually gaining power and influence for ourselves as individuals and for the Kingdom of God as a whole." (*Discourses of Brigham Young*, Deseret Book, 1966 ed., pp. 291-92.)

Debt

With regard to debts, Brigham Young said this:

"Pay your debts, we will help you to do so, but do not run into debt any more.

"Be prompt in everything, and especially to pay your debts." (*Discourses*, p. 303.)

We used to preach much about the paying of debts, but these days we have come into a position where we are encouraged to spend, to buy on time, to

buy ahead of time—take next year to pay.

In 1830, in Doctrine and Covenants 19:35, the Lord gave a revelation to Martin Harris: "Pay the debt thou hast contracted with the printer. Release thyself from bondage."

"A man who will run into debt, when he has no prospect of paying it back again, does not understand the principles that should prevail in a well regulated community, or he is wilfully dishonest.

"A man who will not pay his honest debts is no Latter-day Saint, if he has the means to pay them.

"It is bad enough, quite bad enough, to borrow from an enemy and not to repay him; to do this is beneath the character of any human being; but all who will borrow from a friend, and especially from the poor, are undeserving the fellowship of the Saints if they do not repay." (*Discourses*, pp. 303-4.)

In a letter pertaining to a divorce clearance, the following appeared:

"It appears that the cause of this divorce was financial irresponsibility on the part of the husband and poor money management on the part of both the husband and the wife. The applicant states that she has no knowledge of any unfaithfulness on the part of her husband. He stated emphatically that he was never untrue to his wife during their marriage."

Yet they had such difficulty getting along financially that they sought to terminate their marriage. Here is a family who may have been still intact and happy with each other if it had not been for the lack of a budget carefully worked out and carefully carried forward.

We talked to you last conference about a carefully planned budget for every family. Such will save many family quarrels and much misunderstanding.

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

This, a question from the Lord himself, is very strong and important to us.

Repentance

Some may wonder why General Authorities speak of the same things from conference to conference. As I study the utterances of the prophets through the centuries, their pattern is very clear. We seek, in the words of Alma, to teach people "an everlasting hatred against sin and iniquity." We preach "repentance, and faith on the Lord Jesus Christ." (Al. 37:32,33.) We praise humility. We seek to teach people "to withstand every temptation of the devil, with their faith on the Lord Jesus Christ." (Al. 37:33.) We teach our people "to never be weary of good works." (Al. 37:34.)

Prophets say the same things because we face basically the same problems. Brothers and sisters, the solutions to these problems have not changed. It would be a poor lighthouse that gave off a different signal to guide every ship entering a harbor. It would be a poor mountain guide who, knowing the safe route up a mountainside, took his trusting charges up unpredictable and perilous paths from which no traveler returns.

Investigate Restored Gospel

I feel a special urge today to invite all people everywhere to investigate the restored gospel of Jesus Christ with its doctrines of salvation and of exaltation.

To all who hear my voice this day I proclaim in all sincerity and truth that this, The Church of Jesus Christ of Latter-day Saints, is literally the authorized kingdom of God upon the earth today.

The Master and Savior, the Lord Jesus Christ himself, stands at the head of this Church in all his majesty and glory. He directs his affairs through his divinely appointed and sustained prophets and apostles.

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As one of the humblest of these, I raise my voice from the very tops of these beautiful mountains to declare that this Church of Jesus Christ, commonly referred to as "Mormonism," is the power of God unto salvation.

I promise you all in truth that one of the most important days of your life will be that day on which you determine to investigate the restored gospel.

That decision will open to you vast vistas of revealed gospel truths and countless avenues through which to develop spirituality and love and peace.

You will better understand your relationship to Deity. There will be answered for you the important questions of from whence you came, why you are here, and where you are going.

Baptism into Christ's true church by proper authority opens the doors for exaltation in the eternal kingdoms of glory, exaltation to be earned by repentance, by living righteously, keeping the commandments of the Lord, and service to one's fellowmen.

The gospel of Jesus Christ is a gospel for all the world and for all people. We proclaim the fatherhood of God and the brotherhood of all mankind. We proclaim the divine sonship of Jesus Christ and him crucified, that his divine sacrifice was a ransom for all mankind. We bear witness of his resurrection and that he lives today, standing at the right hand of God, to guide the affairs of his earthly kingdom.

As you investigate the Church of Jesus Christ, you will find it is not a religion claiming succession from those who shared Christ's earthly ministry; nor is it a Protestant religion. It is a divine restoration of Christ's earthly kingdom, organized, as was his primitive church, with "apostles, prophets, pastors, teachers, evangelists, etc." (Sixth Article of Faith.)

In your study of this restored church, you will find herein the divinely restored powers and authorities of the holy priesthood. By this divine authority, and in no other way, the saving

ordinances of the gospel are performed and are made binding for all time and eternity. I testify this to all of you who hear my voice.

You will find so-called Mormonism to be a growing, vibrant, dynamic, and challenging church, indeed a way of life, touching upon every avenue of living, every facet of life.

Missionary Labors

By divine commandment we are a proselyting church. More than 23,000 missionaries are abroad in the world today, unselfishly giving of their time, means, and talents to spread this message of the Restoration. They are in most nations of the free world. Their message is to all mankind everywhere—to the world of the Catholic, the Protestant, all the so-called Christian world; to the world of the Hindu, the Buddhist, the Muslim, the Jew, the Shintoist, the follower of Confucius—to all people of all races and all creeds.

We invite all to heed the message of the Latter-day Saint missionaries. No message you will ever hear will have greater impact for good in your lives, both here in mortality and in the hereafter.

Rewards

The rewards are priceless for those honest in heart who seek the truth.

The Lord said: "Hearken, O ye people . . . to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

"Listen to him who is the advocate

with the Father, who is pleading your cause before him. . . .

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

"Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning." (D&C 45:1-3, 9, 10.)

Prophecy of God's Kingdom

This is the restored church. This is the kingdom of God upon the earth, for it is Jesus Christ who organized this kingdom.

You will remember the incident when history was young, when it was in the making. This important area of history was enacted only 600 or 700 years before Christ, and the Lord saw fit to reveal, in a rather unusual way, what was to come to pass thereafter.

King Nebuchadnezzar, the king of Babylon, had besieged Jerusalem and had taken prisoner the people of Jerusalem. Among the captives were Daniel and his brethren. They kept their standards high and refused to drink with the king and his people.

"And in all matters of wisdom," the scripture says, "and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Dan. 1:20.)

King Nebuchadnezzar had a dream which he required his magicians and astrologers and sorcerers to reproduce and then to interpret. The penalty for any failure on their part was to be visited upon them, and it was a death sentence if they could not show the dream and the interpretation thereof. They pled for time to convince the king that there was no man living who could bring back the dream and its interpretation.

King Nebuchadnezzar was furious and commanded the destruction of these wise men of Babylon.

The inspired Daniel desired of the king that they would give him time, and he, Daniel, would interpret the dream. And then he says:

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." (Dan. 2:19.)

And Daniel, the inspired one, praised the Lord and said:

"Blessed be the name of God for ever and ever: for wisdom and might are his:

"And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

"He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

"I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee." (Dan. 2:20-23.)

And now with a knowledge of the future as revealed, Daniel begged for the lives of the soothsayers and the wise.

Taken before the king, he was asked,

"Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" (Dan. 2:26.)

And Daniel said the king's secret could not be interpreted and revealed by the wise men, the astrologers, the magicians, and the soothsayers of the king:

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (Dan. 2:28.)

Daniel said to the king that his dream was a portrayal of the history of the world. Then came the picture of the great image with head of fine gold, and breast and arms of silver, and belly and

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thighs of brass, and legs of iron, and feet of iron and clay. Then the revelation continued:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." (Dan. 2:34.)

And the various elements of which the image was made were broken into pieces and "became like the chaff of the summer threshingfloors; and the wind carried them away." The wind had carried away the destroyed elements, "and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:35.)

Daniel interprets Nebuchadnezzar's dream

Then came the interpretation.

Nebuchadnezzar represented the king of kings, a world power, representing the head of gold.

Another kingdom would arise and take over world dominion.

The interpretation included the domination of other kingdoms. Cyrus the great, with his Medes and Persians, would be replaced by the Greek or Macedonian kingdom under Philip and Alexander; and that world power would be replaced by the Roman Empire; and Rome would be replaced by a group of nations of Europe represented by the toes of the image.

With the history of the world delineated in brief, now came the real revelation. Daniel said:

"And in the days of these kings [that is, the group of European nations] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver,

and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2:44-45.)

This is a revelation concerning the history of the world, when one world power would supersede another until there would be numerous smaller kingdoms to share the control of the earth.

And it was in the days of these kings that power would not be given to men, but the God of heaven would set up a kingdom—the kingdom of God upon the earth, which should never be destroyed nor left to other people.

The Restoration

The Church of Jesus Christ of Latter-day Saints was restored in 1830 after numerous revelations from the divine source; and this is the kingdom, set up by the God of heaven, that would never be destroyed nor superseded, and the stone cut out of the mountain without hands that would become a great mountain and would fill the whole earth.

History unfolded and the world powers came and went after ruling the world for a little season, but in the early nineteenth century the day had come. The new world of America had been discovered and colonized and was being settled. Independence had been gained and a constitution approved and freedom given to men, and people were now enlightened to permit truth to be established and to reign.

No king or set of rulers could divine this history; but a young, pure, and worthy prophet could receive a revelation from God.

There was purpose for this unveiling of the history of the world so that the honest in heart might be looking forward to its establishment, and numerous good men and women, knowing of the revelations of God and the prospects for the future, have looked forward to this day.

Joseph Smith's testimony

It came about in a regular, normal process. An inspired, fourteen-year-old boy had difficulty learning from the scriptures alone what the future was. In a dense grove of trees he sought the Lord and prayed for wisdom.

The time had come, and though the adversary, Satan, recognizing all the powers of eternity which would be revealed with the gospel, did everything in his power to destroy the lad and destroy the prospects of the Restoration—in spite of him there came the splendid and magnificent vision to this pure, inquiring lad. Exerting all his powers, and with the strength of the Lord, the darkness was dispelled. Satan yielded and the vision proceeded, with a pillar of light coming exactly over the boy's head—a light above the brightness of the sun, which gradually descended until it fell upon him. The young Joseph continues:

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

This formal introduction by the Father to the Son was most important, for this would be the world of Jesus Christ and the Church of Jesus Christ and the kingdom of Jesus Christ.

Questions were asked and answered, and eternal truths were given. It was made clear to the young, unspoiled Joseph that if he retained his worthiness and kept clean before the Lord, he would be responsible for the restoration of the Church and the gospel and the power and authority of God.

As maturity came to the young, unsullied man, there came also a flood, a deluge of ministrations from heaven.

Commissions were given; authority was bestowed; information was given; and the revelations from on high continued almost without interruption, for the time had come. Conditions were ripe; many people were ready to receive the truth in its fulness.

Priesthood restored

In quick succession there came other visitors. Peter, James, and John—men who last held the keys of the kingdom, the power of the priesthood, and the blessings of eternity—appeared to the young man and restored the power and authority which they had held on earth.

John the Baptist, beheaded by Herod but now a resurrected being, returned to the earth and laid hands on the Prophet Joseph to give him the Aaronic Priesthood.

The great Moses of antiquity returned to the earth, a celestial being, and restored the keys of the gathering of Israel.

Elijah, the prophet of the eternal work for the dead, returned to make way and prepare for the great temple work and for the restoration of the gospel to those who had died without an opportunity to hear it.

The organizers of the Church were told by the Lord:

"No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses." (D&C 28:2.)

Book of Mormon

And the prophet Moroni appeared unto Joseph and spent long hours explaining the peopling of the American continents by the Lehtes and also the Book of Mormon, which would be unearthed and translated. This book would be a further testimony of the coming of Christ to America and would give testimony that Jesus was the Christ,

the Eternal God, for both Jew and gentile. This record, the Book of Mormon, would help to establish the divinity of the Lord Jesus Christ.

These were the beginnings of accomplishment; and the gospel was revealed, line upon line and precept upon precept, and truths were restored, and power was given and authority was revealed, and gradually enough light and enough people were there for the organization of this kingdom of God which Daniel saw two and a half millennia ago.

The Church's beginnings

The Church was organized. Small it was, with only six members, compared to the stone cut out of the mountain without hands which would break in pieces other nations and which would roll forth and fill the whole earth.

Rough days were ahead for the little kingdom. Prophets were assassinated. Persecutions and drivings have taken place and have vexed the fast-growing little church. A great exodus to the mountains of the West was directed by revelation. The colonization of the West occurred. Great tribulations were suffered. Blood was spilled. Hunger has taken its lives, but today the stone rolls forth to fill the earth.

Great truths

Twenty-three thousand young missionaries proclaim these truths to thousands of people in their home areas. The gospel spreads to the nations of the earth in its approach toward the promise made by God through Daniel to fill the whole earth, and numerous people of all nationalities and tongues are accepting the gospel in many nations, and the Church and kingdom grow and develop, and we say to you and testify to you that it shall, in Daniel's words, "never be destroyed; and the kingdom shall not be left to other people . . . but it shall stand forever." (Dan. 2:44.)

Numerous revelations have made clear to the members that eternal life, which is their goal, is available by having the ordinances performed and then by living the commandments of God.

We give these truths to you, not in arrogance or worldly pride, but with a deep sincerity and a kindly offer—the gospel without price, the gospel of truth, the gospel of salvation and exaltation.

Testimony

I know it is true. I know it is divine. I know it is the little stone that was cut out of a mountain without hands. I know it will fill the earth as prophesied and commanded by the Savior Jesus Christ when, in his last moments on earth, he said to his eleven apostles, "Go ye into all the world and preach the gospel to every creature"—to every nation, kindred, tongue, and people. (See Mark 16:15.) I know it is true from the birth of Adam to the days of Daniel to the days of Joseph Smith and to this day. I know it is true and divine. We offer it to you without price. We promise to you life eternal if you will follow its precepts strictly. And I bear this witness to you in the name of Jesus Christ. Amen.

Following President Kimball's address, the Tabernacle Choir without announcement sang the hymn, "The Lord My Pasture Will Prepare."

President Spencer W. Kimball

The Tabernacle Choir has just sung, "The Lord My Pasture Will Prepare." The Choir will now continue by singing, "True to the Faith."

The Tabernacle Choir sang "True to the Faith."

President Kimball

The Choir and Congregation will now join in singing "Now Let Us Rejoice." Following the singing, Elder Thomas S. Monson of the Quorum of the Twelve Apostles will speak to us.

The congregation joined the Tabernacle Choir in singing, "Now Let Us Rejoice."

President Kimball

For the benefit of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the First Session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Thomas S. Monson of the Quorum of the Twelve will now address us. He will be followed by Elder J. Thomas Fyans, Assistant to the Twelve and Supervisor of the Mexico and Central America Area.

Elder Thomas S. Monson

Of the Council of the Twelve

I am truly honored to follow at this pulpit the President of the Church, even the prophet of God, Spencer W. Kimball. My thoughts today have been centered on the land of his forebears, even Great Britain.

London, England, is steeped in history. Who has not heard of Trafalgar Square, Buckingham Palace, Big Ben, Westminster Abbey, or the River Thames? Of lesser renown, yet priceless in value, are the truly magnificent galleries of art situated in this city of culture.

A hopeless dawn

One gray, wintry afternoon I visited the famed Tate Gallery. I marveled at the landscapes of Gainsborough, the portraits of Rembrandt, and the storm-laden clouds of Constable. Tucked away in a quiet corner of the third floor was a masterpiece which not only caught my attention but captured my heart. The artist, Frank Bramley, had painted a

humble cottage facing a wind-swept sea. Kneeling at the side of an older woman was a young, grief-filled wife who mourned the loss of her seafaring husband. The spent candle at the window ledge told of her fruitless, night-long vigil. The huge gray clouds were all that remained of the tempest-torn night.

I sensed her loneliness. I felt her despair. The hauntingly vivid inscription which the artist gave to his work told the tragic story. It read: *A Hopeless Dawn*.

How the young widow longed for the comfort, even the reality, of Robert Louis Stevenson's "Requiem":

*"Home is the sailor, home from the sea,
And the hunter home from the hill."*

For her and many others who have loved and lost dear ones, each dawn is hopeless. Such is the experience of those who regard the grave as the end and immortality as but a dream.

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Pessimism

The famed scientist, Madame Marie Curie, returned to her home the night of the funeral for her husband, Pierre Curie, who was killed in an accident in the streets of Paris, and made this entry in her diary:

"They filled the grave and put sheaves of flowers on it. Everything is over. Pierre is sleeping his last sleep beneath the earth; it is the end of everything, everything, everything." (Vincent Sheehan, trans., *Madame Curie: A Biography by Eve Curie*, Garden City, New York: Garden City Publishing Co., 1943, p. 249.)

The atheist, Bertrand Russell, adds his testament: "No fire, no heroism, no integrity of thought and feeling can preserve an individual life beyond the grave." And Schopenhauer, the German philosopher and pessimist, was even more bitter. He wrote: "To desire immortality is to desire the eternal perpetuation of a great mistake."

"My Redeemer liveth . . ."

In reality, every thoughtful person has asked himself the universal question, best phrased by the venerable, perfect, and upright man named Job, who, centuries ago, asked: "If a man die, shall he live again?" (Job 14:14.) Through inspiration from on high, Job answered his own question:

"Oh that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. . .

"In my flesh shall I see God." (Job 19:23-26.)

Few statements in scripture reveal so clearly a divine truth as does Paul's epistle to the Corinthians: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Death is an intruder

Frequently, death comes as an intruder. It is an enemy that suddenly appears in the midst of life's feast, putting out its lights and gaiety. It visits the aged as they walk on faltering feet. Its summons is heard by those who have scarcely reached midway in life's journey, and often it hushes the laughter of little children. Death lays its heavy hand upon those dear to us and at times leaves us baffled and wondering. In certain situations, as in great suffering and illness, death comes as an angel of mercy. But for the most part, we think of it as the enemy of human happiness.

The plight of the widow, for instance, is a recurring theme throughout Holy Writ. Our hearts go out to the widow at Zarephath. Gone was her husband. Consumed was her scant supply of food. Starvation and death awaited. Then came Elijah, God's prophet, who brought to her, through her faith, heavenly peace.

We remember also the widow of Nain. She grieved over the loss of her son. Her abiding faith, her earnest prayer, brought forth a divine gift. The Lord Jesus Christ returned to her and to life her precious son.

Comfort

But what of today? Is there comfort for the grieving heart? Does God remember still the widow in her travail?

Not far from this tabernacle there lived two sisters. Each had two handsome sons. Each had a loving husband. Each lived in comfort, prosperity, and good health. Then the grim reaper visited their homes. First, each lost a son; then the husband and father. Friends visited; words brought a measure of comfort; but grief continued unrelieved.

The years passed. Hearts remained broken. The two sisters sought and achieved seclusion. They shut

themselves off from the world which surrounded them. Alone they remained with their remorse. Then there came to a latter-day prophet of God, who knew well these two sisters, the inspiration of the Lord which directed him to their plight. Elder Harold B. Lee left his busy office and visited the penthouse home of the lonely widows. He listened to their pleadings. He felt the sorrow of their hearts. Then he called them to the service of God and to mankind. Each looked outward into the lives of others and upward into the face of God. Peace replaced turmoil. Confidence dispelled despair. God had once again remembered the widow and, through a prophet, brought divine comfort.

Peace in Christ's resurrection

The darkness of death can ever be dispelled by the light of revealed truth. "I am the resurrection, and the life," spoke the Master. "He that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

This reassurance, yes, even holy confirmation of life beyond the grave, could well be the peace promised by the Savior when he assured his disciples:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . .

"That where I am, there ye may be also." (John 14:2-3.)

Out of the darkness and horror of Calvary came the voice of the Lamb, saying, "Father, into thy hands I commend my spirit." (Luke 23:46.) And the dark was no longer dark, for he was with his Father. He had come from God and to God he had returned. So also

those who walk with God in this earthly pilgrimage know from blessed experience that he will not abandon his children who trust in him. In the night of death his presence will be "better than a light and safer than a known way." (From "God Knows," by Minnie Louise Haskins.)

Reality of the Resurrection

The reality of the resurrection was voiced by the martyr Stephen as he looked upward and cried, "I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.)

Saul, on the road to Damascus, had a vision of the risen, exalted Christ. Later, as Paul, defender of truth and fearless missionary in the service of the Master, he bore witness of the risen Lord as he declared to the saints at Corinth:

"Christ died for our sins according to the scriptures. . . .

"He was buried, and . . . he rose again the third day according to the scriptures. . . .

"He was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once. . . .

"He was seen of James; then of all the apostles.

"And last of all he was seen of me." (1 Cor. 15:3-8.)

In our dispensation, this same testimony was spoken boldly by the Prophet Joseph Smith, as he and Sidney Rigdon testified:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are

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begotten sons and daughters unto God." (D&C 76:22-24.)

"Joy cometh in the morning"

This is the knowledge that sustains. This is the truth that comforts. This is the assurance that guides those bowed down with grief out of the shadows and into the light.

Such help is not restricted to the elderly, the well-educated, or a select few. It is available to all.

Several years ago, the Salt Lake City newspapers published an obituary notice of a close friend—a mother and wife taken by death in the prime of her life. I visited the mortuary and joined a host of persons gathered to express condolence to the distraught husband and motherless children. Suddenly the smallest child, Kelly, recognized me and took my hand in hers. "Come with me," she said, and she led me to the casket in which rested the body of her beloved mother. "I'm not crying," she said, "and neither must you. Many times my mommy told me about death and life with Heavenly Father. I belong to my mommy and my daddy. We'll all be together again." To my mind came

the words of the Psalmist: "Out of the mouth of babes . . . hast thou ordained strength." (Ps. 8:2.)

Through tear-moistened eyes, I saw my young friend's beautiful and faith-filled smile. For her, whose tiny hand yet clasped mine, there would never be a hopeless dawn. Sustained by her unfailing testimony, knowing that life continues beyond the grave, she, her father, her brothers, her sisters, and indeed all who share this knowledge of divine truth can declare to the world: "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5.)

With all the strength of my soul, I testify that God lives, that his Beloved Son is the firstfruits of the resurrection, that the gospel of Jesus Christ is that penetrating light that makes of every hopeless dawn a joyful morning.

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Thomas S. Monson of the Quorum of the Twelve has just spoken to us. Elder J. Thomas Fyans, Assistant to the Twelve and supervisor of the Mexico and Central America Area, will now address us.

Elder J. Thomas Fyans

Assistant to the Council of the Twelve

As we listened to the prophet as he opened this conference, I was reminded that the inspiration and direction of prophets over the years have given us foreknowledge of what was to come in the future.

In this dispensation, our day, a book of prophetic utterances has channeled earthward to us.

Lamanites must rise

The Prophet Joseph Smith said, "One of the most important points in the faith of the Church of the Latter-day Saints, through the fullness of the everlasting Gospel, is the gathering of Israel (of whom the Lamanites constitute a part)." (*History of The*

Church of Jesus Christ of Latter-day Saints, 2:357.)

In a proclamation of the Twelve Apostles of the restored Church in 1845, we are told—speaking of the Lamanites of North and South America—"They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it and become a righteous branch of the house of Israel." (*Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints*, New York, "Prophet" Office, Apr. 6, 1845, p. 3.)

President Brigham Young, speaking of the conversions of the Lamanites, said: "Look to see them like a flame of fire, a mighty rushing torrent, like the grand march of angels." (*Young Woman's Journal*, May 1890, p. 263.)

John Taylor expressed this thought: "The same organization of priesthood, must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from among the gentile nations." (Letter to A. Carrington, Liverpool, Oct. 18, 1882.)

President Wilford Woodruff penetrated the future and revealed, "Zion is bound to rise and flourish. The Lamanites will blossom as the rose on the mountains. . . . Every word that God has ever said of them will have its fulfillment, and they, by and by, will receive the Gospel. It will be a day of God's power among them, and a nation will be born in a day." (*Journal of Discourses*, 15:282.)

Prophecy being fulfilled

Now may we consider the book of revelations of today as shared with us by the present prophet, President Spencer W. Kimball: "The Lamanites must rise in majesty and power." (*Conference Reports*, Oct. 1947, p. 22.)

This prophetic statement was made on October 3, 1947, when in Central America we had fewer than 100 members and in that great land of Mexico

fewer than 5,000, half of whom were in the Mormon colonies. "The Lamanites must rise in majesty," I repeat. The fewer than 100 in Central America when these prophetic words were uttered has blossomed into more than 40,000 as of today. From the fewer than 5,000 in Mexico at that time, a rich harvest of over 150,000 stand tall in the field white already to harvest; the total membership of 1947 but represents harvest of a pair of months today.

To continue the statement of President Kimball, "We must look forward to the day . . . when they shall have economic security, culture, refinement, and education; when they shall be operating farms and businesses and industries and shall be occupied in the professions and in teaching." (*Ibid.*)

When these words reached our ears in 1947 it wouldn't have required the fingers of one hand to number the professional people in the Church in Mexico and Central America—or the number of cars owned or the number of homes with modern conveniences.

"They shall be operating farms," President Kimball said. One stake president manages a complex of seven farms with over 400,000 chickens.

President Kimball continues: ". . . businesses and industries and . . . occupied in the professions and in teaching." Listen to this list describing stake presidencies, high councilors, and bishops in the Mexico City area: architects; attorneys; engineers (agronomic, biochemical, mechanical, aeronautical, petroleum, topographical, civil, electrical); doctors of medicine, including surgeons and pediatricians; dentists; nurses; business managers; tailors; carpenters; building contractors; teachers; school administrators; auto mechanics; business machine repairmen; blacksmiths; insurance agents; farmers—some very humble . . . and the list goes on and on.

To match this list is the rising of a nation.

The birthplace of one of the largest

refineries in Latin America rests within view of ancient Toltec statuary, waiting to process encased rivers of oil propelled for hundreds of miles over mountains and across valleys. An electric generating complex sufficient to produce comfort for many cities is pushing into the sky beside the remains of ancient civilizations that reached a peak of peace toward which we are striving.

Growth of the Church

And President Kimball now continues: "... when they shall be organized into wards and stakes of Zion." (Ibid.) Fifteen stakes organized in one day. Many more in the wings awaiting polishing and final approval.

Hermanos de Mexico y America Central, favor de ponerse de pie.

These brethren represent leadership from 31 stakes and 171 wards and branches. If we were to add the 9 missions, 38 districts, and 215 branches, we would have a total of 456 units of the Church in this one part (Mexico and Central America) of the Lord's vineyard that is producing fruit abundantly. Yes, approaching 200,000 eternal spirits clothed in mortal bodies. There stands living evidence of prophecy being fulfilled.

Muchas gracias hermanos, pueden sentarse.

President Kimball is a true prophet

As I recently stood upon the shores of the Pacific Ocean, for moments I watched the waves and the tide move and reach upon the sandy beach with fingers stretching to points untouched since yesterdays. With the surge of power of the deep that lifted higher and higher the marks upon the sand came a remembrance of promises to children whose memories are dulled by distance and time, who are also reaching, yearning, deserving of heights not reached since many yesterdays, but who now,

responding with promises propelled from an inner power as ceaseless as the waves and the tide, will deservedly be lifted through meritorious service back to heights of yesterdays, to goals unattained except in memory.

President Kimball, the Lord has blessed your prophetic utterances with fulfillment.

How did he know? Who gave him the power to pierce the future? What dropped the shackles of fear from his tongue?

Prophets are not discerned by intellectual processes. These statements of today have not been presented in proof that President Kimball is a prophet. They are but outward evidences of an inward power—no, not proof for, but a *testimony* of, divine powers linked with the Source of all eternal truth.

As the Lord instructed Abraham, Isaac, and Jacob—and their inspiration was guarded for our day—as Jeremiah, Isaiah, Malachi, and others recorded holy writ; even so a prophet speaks today.

I witness there is a prophet of the Lord in the land, not unlike those of olden times—not dressed in the sandals and long robes of ancient times, but with power, vision, and farsightedness for today and tomorrow.

The Lord is our light, and that light comes through the prophets. Of this I testify, in the name of Jesus Christ. Amen.

Following Elder Fyan's talk, the Choir sang "The Lord is My Light," without announcement.

President Spencer W. Kimball

We have just listened to Elder J. Thomas Fyans, Assistant to the Council of the Twelve, followed by the

Tabernacle Choir singing, "The Lord is My Light."

We welcome those who have just joined us on television and radio. We are convened in this, the First Session of

the 146th Annual Conference of the Church.

Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

Elder Mark E. Petersen

Of the council of the Twelve

We Latter-day Saints have a divine message for the world. It is that God has spoken again from the heavens in these last days and has given us once more the gospel of the Lord Jesus Christ in a great new revelation of his will.

Are you surprised that God would speak in these times? Are we who live today less important to him than those who lived two thousand years ago? Is he a respecter of persons?

One true gospel

Is not the same gospel required to save us as was needed in the days of Peter and Paul? There is only one gospel. There is only one Savior, and he gave us only one straight and narrow way to salvation, although, unfortunately, "few there be that find it." (Matt. 7:14.)

Over the centuries there has been a great departure from the original Christian teachings, resulting in a multiplicity of creeds and denominations.

But Christ himself is not divided—not the true Christ. This was fully explained by the apostle Paul as he wrote to the Corinthians and upbraided them for the divisions which existed among them.

"Is Christ divided?" he demanded of them. "Was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13.)

So he challenged them, saying, "Every one of you saith, I am of Paul;

and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:12), thus showing the ruptures which had broken out among these people whom Paul had converted only a short time before. But this was one of the symptoms of those times—evidence that even in Paul's day Christianity was beginning to disintegrate.

It is evident from the scriptures that through the foreknowledge of God the ancient apostles were shown in advance that Christianity would be splintered, that its unity for which Christ had prayed would be destroyed, and that thus would come a general falling away from the original truth.

But the Lord was not content to abandon a shattered Christianity. He was still determined to save mankind if they would obey him. Therefore, knowing in advance that a falling away would take place, he provided for a restoration of the original truth in the latter days. This was voiced through the apostle Peter as one day he discoursed upon the second coming of the Lord. He explained that the Lord's second coming would be preceded in the latter days by a restoration of the gospel which would be so extensive as to return all that God had spoken by the mouth of his holy prophets from the beginning of the world. (See Acts 3.)

Elijah returns

But how was this to be accom-

plished? Do the scriptures tell us? Indeed they do, for they say that the gospel would be brought back to earth by an angel, "flying in the midst of heaven" in the hour of God's judgment, that this truth might be preached to "every nation, kindred, tongue and people." (Rev. 14:6.)

But the scriptures also say that a second angel would come as part of this great new revelation of God. They even identify him by name, and say that this second heavenly personage would be Elijah of old who was taken into heaven without tasting death. Remarkable, isn't it?

We testify that the first angel has come already, and that he committed the gospel to the Prophet Joseph Smith a century and a half ago. We Latter-day Saints are the custodians of that gospel, and we are presently taking it to all the free world.

But what about this second angel? If the first one brought the gospel, what purpose was there in the coming of the second one? Why should Elijah be sent to the earth again in these last days?

The prophet Malachi explained. Elijah, he said, would come to earth "before . . . the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

This is a passage of scripture which has greatly puzzled the Bible scholars. They cannot tell what it means. Many have guessed and speculated, but none have really known.

Salvation for the dead

What does this scripture mean? Why was Elijah to come back to earth? Obviously there was some family relationship involved, since he was to turn the hearts of the fathers to their children, and the hearts of the children to their fathers. What could it mean?

The significance of that scripture was not made known until after the first angel had restored the gospel. In fact, it was the restored gospel that opened our minds to the purpose of Elijah's coming.

Its great meaning was that salvation may come to all who have lived on the earth, even the dead as far back as the days of Adam, if they will only believe in the Lord Jesus Christ. Both the living and the dead may be saved.

But how can this be?

Jesus explained that he is God of both the living and the dead, and that, in fact, even the dead are alive unto him. (See Luke 20:38.)

However, he has but one gospel; and since both living and dead are alike unto him, both living and dead must be saved by the same gospel principles. The Lord is no respecter of persons.

Salvation comes only through faith in the Lord Jesus Christ, repentance from sin, and baptism by immersion in water for the remission of sins performed by one in authority.

But can the dead comply with these terms? Yes, they can if they will. But how is it possible?

Gospel preached to dead

Peter taught that while Christ's body lay in the tomb after the crucifixion his eternal spirit went to the realm of the dead, who were alive and alert in a spirit existence. Each person was still himself. Each could listen and learn—and so they did, for Jesus taught them his gospel just as he had taught it here on earth. (See 1 Pet. 3.)

Peter further said: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

Would Jesus have preached to them if they could not hear and understand? Would he have preached faith and repentance if they were not able to

believe and repent? Is not the Savior practical and realistic?

But what about baptism and other saving ordinances?

Baptism for the dead

Paul now comes to our aid. He made it known that in the early church there existed an arrangement whereby the living could be baptized for and in behalf of their dead, and thus would baptism be made available to the departed.

But who can do this, and by what authority? By what means may we identify the dead so that we may know for whom this work is done?

That is why Elijah came in fulfillment of Malachi's prophecy. And we testify that he has come, that he appeared in the Kirtland Temple on April 3, 1836—one hundred and forty years ago to this very day.

His coming was to teach us, the living, that the dead may be saved, and that we are to be instruments in the hands of God in helping to bring this about. In this way his coming turns our hearts to our dead kindred.

The dead now hear the gospel in the realm where they live, and, knowing that their saving ordinances must be performed vicariously by us, they turn their hearts of necessity to us, hoping that we will do this work for them. So Elijah's mission is being fulfilled.

Temple work

We Latter-day Saints have undertaken our share of this great work. We have built holy temples in which these vicarious ordinances are performed. We have established the finest genealogical library in the world, where we may research the identifying information for our dead kindred.

But even so, there are many who yet do not comprehend this doctrine, neither do they understand their responsibility in it.

Be it known that each living person is responsible to assist in the salvation of his own deceased relatives. Our own salvation is largely dependent upon it. We cannot be made perfect without our ancestors, and they cannot be made perfect without us. (See Heb. 11:40.) And why?

The requirement of the Lord is that each couple must be married for eternity and each child must be bound to his or her own parents by the power of the holy priesthood. This process must be carried back into the past as far as we can obtain genealogical information to justify it. This is in addition to the baptisms we may perform for our dead.

If we fail to do this work, we place our own salvation in question.

Obligation to our kindred dead.

What is our obligation then? Each one of us—if we pretend to obey the gospel at all—must search out our dead and have these saving ordinances performed for them.

Many suppose that they are discharging their responsibilities by simply "going to the temple." But that is not wholly true. We must go to the temple, of course, and often. If we do not as yet have the records of our own dead kindred, then while we search for them, by all means let us help others with theirs.

But be it understood that if we go to the temple, and not for our own dead, we are performing only a part of our duty, because we are also required to go there specifically to save our own dead relatives and bind the various generations together by the power of the holy priesthood.

We must disabuse our minds of the idea that merely "going to the temple" discharges our full responsibility, because it does not. That is not enough.

We must get down to specifics and do the work for our own dead progenitors.

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God holds each of us responsible for saving our own kindred—specifically our own.

“Greatest and grandest duty . . .”

President Joseph Fielding Smith, discoursing on this subject at one time, said:

“It matters not what else we have been called to do, or what position we may occupy, or how faithfully in other ways we have labored in the Church, *none* are exempt from this great obligation [of performance of temple work for the dead].

“It is required of the apostle as well as of the humblest elder. Place, or distinction, or long service in the Church, in the mission field, the Stakes of Zion, or where or how else it may have been will *not* entitle one to disregard the salvation of one’s dead.

“Some may feel that if they pay their tithing, attend their regular meetings and other duties, give of their substance to feed the poor, perchance spend one or two or more years preaching in the world, that they are absolved from further duty.

“But the greatest and grandest duty of all is to labor for the dead. We may and should do all these other things, for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation.” (*Seeking after Our Dead*, Genealogical Society of Utah, 1928, pp. 35-36.)

When we say that we must do work specifically for our own blood lines, what do we mean?

We mean that first we will do the genealogical research to identify our own particular progenitors and their families. Then we are to go to the temple for the ordinance work required for these our own specific relatives who are dead and whom we have identified by our genealogical research. We are to be sealed in a specific priesthood line to

our own specific forefathers, and they must specifically be sealed to us.

But remember we cannot thus bind the generations together in our own blood lines unless we specifically identify our people first. Hence the overpowering need for a well-directed genealogical program in each family.

Spirit of Elijah

I hope you will forgive me for being so specific here, but I do not know any other way of specifically explaining the specific points I specifically have in mind.

The Prophet Joseph Smith said that it is necessary that those who have lived before us and those who come after us should have salvation in common with us. He said that without these ordinances, provided in the temples, neither we nor our dead can receive our eternal advancement. (See *Teachings of the Prophet Joseph Smith*, p. 356.)

Everyone who wishes to receive ultimate salvation, the Prophet Joseph said, “must go through all the ordinances for each one of them [our kindred] separately, the same as for himself, from baptism to ordination, . . . and receive all the keys and powers of the Priesthood the same as for himself.” (*Teachings*, p. 363.)

He also said: “If you [will] receive it, this is the spirit of Elijah, that we redeem *our* dead, and connect *ourselves* with *our* fathers . . . and seal up *our* dead to come forth in the first resurrection.” (*Teachings*, pp. 337-38; italics added.)

Saviors on Mt. Zion

And again he added: “How are they [the Saints] to become saviors on Mount Zion?” He answered his own question as he said: “By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances . . . in behalf of all their

progenitors who are dead." (*Teachings*, p. 330.)

If we believe in the restoration of the gospel at all, we must believe also in the mission of Elijah. We declare that he has come to earth and delivered the keys of his ministry to the Prophet Joseph Smith. As a result of his labors, the hearts of both the fathers and the children are now turning to each other, and this vital work is being done.

But each of us must do our part for our own deceased relatives. It is so essential that it must be given a high priority in our daily lives. And that we may give it this great priority is my humble prayer in the sacred name of Jesus Christ. Amen.

Following the talk given by Elder Mark E. Petersen, the Choir sang the hymn, "O God Our Help in Ages Past," without announcement.

President Spencer W. Kimball

We are grateful to the managers and operators of the television and

radio stations who have offered their facilities as a public service to bring the proceedings of this conference to a large audience throughout many areas of the world.

These proceedings are being broadcast over stations in many foreign countries by means of satellite transmission. Through special arrangements with the American Forces Network, this session will be televised to bases of the Armed Forces throughout the Pacific.

By special arrangements, this session will be carried by television in Samoa and the Philippines.

We shall conclude this session of the conference with the Tabernacle Choir singing, "Come Follow Me."

Following the singing, the benediction will be pronounced by Elder James E. Faust, Assistant to the Twelve and supervisor of the South America East Area.

The Tabernacle Choir sang, "Come Follow Me."

The benediction was given by Elder James E. Faust, Assistant to the Twelve and supervisor of the South America East Area.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 146th Annual Conference began at 2:00 P.M. on Saturday, April 3, 1976.

President Spencer W. Kimball presided at this session. Conducting was President N. Eldon Tanner, First Counselor in the First Presidency.

The music was provided by a Primary Children's Choir from the Provo-Orem, Utah area under the direction of Sister Patricia C. Maughan with Brother Roy M. Darley at the organ.

At the beginning of the meeting President N. Eldon Tanner made the following remarks:

Saturday, April 3

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President N. Eldon Tanner

We extend a welcome to all assembled in this historic Tabernacle on Temple Square in this the second session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members of the Church and friends tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We note that there are overflow congregations in the Assembly Hall, where Elders W. Grant Bangerter and Loren C. Dunn preside, and in the Salt Palace, where Elders Eldred G. Smith and Robert L. Simpson preside.

We are pleased to acknowledge special guests present this afternoon—government and education leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The General Priesthood Session of the Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 230,000 men of the Priesthood assembled in approximately 1,050 buildings throughout the United States, Canada, Australia, New Zealand, Korea, Okinawa, and the Philippines, and by way of closed circuit television to the Assembly Hall, Salt Palace, and to 12 stake buildings in Salt Lake City and on campus at BYU.

We are favored this afternoon by the presence of a Primary Children's Choir from the Provo-Orem Area under the direction of Sister Patricia C. Maughan with Brother Roy M. Darley at the organ.

The choir will begin this service by singing, "Oh, How Lovely Was The Morning."

The invocation will be offered by Elder William H. Bennett, Assistant to the Twelve.

The Primary Children's Choir sang "Oh, How Lovely Was The Morning." Elder William H. Bennett, Assistant to the Twelve, offered the invocation.

President N. Eldon Tanner

You will be interested to know that the proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, and the Philippines.

Broadcasts of these proceedings will be sent to countries in Europe, South and Central America, Mexico, Africa, and parts of Asia via International Short-wave Radio.

We express our appreciation to these owners and operators of radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

The Children's Choir now will sing: "I Wonder When He Comes Again."

The number, "I Wonder When He Comes Again," was rendered by the Primary Children's Choir.

President Tanner

Elder Francis M. Gibbons will now present the statistical report of the Church for the year 1975. This will be followed by the reading of the Auditors Report by Elder Wilford G. Edling of the Church Finance Committee.

Elder Francis M. Gibbons

For the information of the members of the Church:

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1975:

Church Units

Number of stakes of Zion at the close of 1975	737
Number of wards	5,095
Number of independent branches in stakes	1,295
Total wards and independent branches in stakes at the close of the year	6,390
Number of mission branches at the close of the year	1,761
Number of full-time missions at the end of the year	134

Church Membership, December 31, 1975

In the stakes	3,126,469
In the missions	445,733
Total membership	3,572,202

Church Growth during 1975

Children blessed in stakes and missions	79,723
Children of record baptized in stakes and missions	50,263
Converts baptized in stakes and missions	95,412

Social Statistics (Based on 1975 data from the stakes and missions)

Birthrate per thousand	27.79
Number of persons married per thousand	13.75
Death rate per thousand	4.36

Priesthood

Members holding the Aaronic Priesthood, December 31, 1975

Deacons	140,832
Teachers	106,934
Priests	178,241
Total number holding Aaronic Priesthood	426,007

Members holding the Melchizedek Priesthood, December 31, 1975

Elders	308,863
Seventies	25,734
High Priests	113,189
Total number holding Melchizedek Priesthood	447,786

Grand total, members

holding Aaronic or Melchizedek Priesthood	873,793
(An increase of 32,051 during the year 1975)	

Church Organizations (Enrollment)

Relief Society	954,957
Sunday School	3,243,531
Aaronic Priesthood-age young men	257,082
Young Women	223,440
Primary Association	484,261

Welfare Plan

Number of persons assisted during the year	112,715
Number placed in remunerative employment	20,078
Man-days of work donated to the welfare plan (estimated)	330,000
Unit-days of equipment use donated	10,045

Genealogical Society

Names cleared in 1975 for temple ordinances	3,394,762
Genealogical records microfilmed in 37 countries during the year brought the total to 876,532 100-foot rolls of microfilm for use of the Church, which	

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are the equivalent of over 4,219,504 printed volumes of 300 pages each.

Temples

Number of endowments performed during 1975 in the 16 operating temples	
For the living	47,142
For the dead	3,027,956
Total number of endowments	3,075,098

Church School System

Total 1975 cumulative enrollment in Church schools, including institutes and seminaries	324,670
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THOSE WHO HAVE PASSED AWAY

President Hugh B. Brown, member of the Quorum of the Twelve Apostles and former counselor in the First Presidency; Elder ElRay L. Christiansen, Assistant to the Twelve; Elder Milton R. Hunter of the First Council of the Seventy; Emma Marr Petersen, wife of Elder Mark E. Petersen of the Quorum of the Twelve; Jane "Jennie" Foote Taylor Richards, widow of Stayner Richards, former Assistant to the Twelve; Doyle L. Green, director/editor of Church magazines; David Smith, first president of the Idaho Falls Temple; Elbert Raine Curtis, former superintendent of the YMMIA; Earl C. Crockett, former acting president of BYU; Ivy Baker Priest, former United States Treasurer.

Elder Wilford G. Edling

To the First Presidency of The Church of Jesus Christ of Latter-day Saints.

We have reviewed the annual financial report of the Church for the fiscal year ended August 31, 1975, which includes operations involving the general funds of the Church and funds of other controlled organizations, the accounts of which are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed and the manner in which funds received and expenditures are controlled. We have determined the expenditures of general Church funds were authorized by the First Presidency and by budgetary

procedures and that the budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department in keeping abreast of rapid Church expansion and changing methods of electronic data processing. Continuous attention is being given to the position of the Church under federal and various state statutes which

subject churches to taxation on certain types of income.

The Auditing Department, which is independent of all other departments, conducts a regular program of auditing the organizations referred to above, including the missions, on a worldwide basis. The extent and scope of its operations in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake-appointed auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report of the Church and our

study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial and Auditing Departments, we are of the opinion that the general funds of the Church have been properly accounted for and expenditures of funds during the fiscal year ending August 31, 1975, were made in accordance with established procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton
David M. Kennedy
Warren E. Pugh

SUSTAINING OF AUTHORITIES

President N. Eldon Tanner

We shall now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for your sustaining vote.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator and President of The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it by raising the right hand; those opposed by the same sign. Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor please signify it. Those opposed by the same sign.

It is proposed that we sustain as President of the Council of the Twelve, Elder Ezra Taft Benson. All in favor

please manifest it. Those opposed by the same sign.

As the Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight. All in favor please manifest it. Those opposed by the same sign.

And as Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Those opposed by the same sign.

And the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor please manifest it. Those opposed by the same sign.

And as Assistants to the Twelve:

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Alma Sonne, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, Neal A. Maxwell, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, and Joseph B. Wirthlin. All in favor please manifest it. Those opposed by the same sign.

Spencer W. Kimball as Trustee-in-trust for The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it. Those opposed by the same sign.

As presidents of the Seventy and as members of the First Quorum of the Seventy: Seymour Dilworth Young, Albert Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene Raymond Cook. All in favor please manifest it. Those opposed by the same sign.

As additional members of the First Quorum of the Seventy: Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John Holbrook Groberg, Jacob de Jager. All in favor please manifest it. Those opposed by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke Peterson, first counselor; Vaughn J. Featherstone, second counselor. All in favor please manifest it. Those opposed by the same sign.

As Regional Representatives of the Twelve: all Regional Representatives of the Quorum of the Twelve as they are at present constituted.

As Melchizedek Priesthood Department: Franklin D. Richards, managing director, with James A. Cullimore and Marion D. Hanks as associate managing directors. The Melchizedek Priesthood MIA: Marion D. Hanks, managing director, with all members of the committee as now constituted.

The Aaronic Priesthood under the

direction of the Presiding Bishopric—Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone—with Rulon Gerald Craven as director and with all members of the committee as at present constituted. The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; and all members of the committee as at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janath Russell Cannon, first counselor; Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; B. Lloyd Poelman, first counselor; Joe J. Christensen, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Sarah Melissa Broadbent Paulsen, first counselor; Colleen Bushman Lemmon, second counselor; with all members of the board as at present constituted.

The Church Board of Education: Spencer W. Kimball, Nathan Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, Marion D. Hanks, Paul H. Dunn, Victor L. Brown, and Barbara B. Smith. All in favor please manifest it. Those opposed by the same sign.

The Church Finance Committee: Wilford J. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

Tabernacle Choir: Oakley S. Evans as president, Jerold D. Ottley as conductor, Donald H. Ripplinger as associate conductor, Alexander Schreiner as chief organist, and Robert Cundick and Roy M. Darley as organists. All in favor please manifest it. Those opposed by the same sign.

These brethren whom you have just sustained as members of the First

Quorum of the Seventy will hold the same authority as Assistants to the Twelve.

President N. Eldon Tanner

President Kimball has suggested that Elders Asay, Ballard, Groberg, and de Jager take their places with the General Authorities.

The brethren you have just sustained as members of the First Quorum of Seventy will hold the same authority as Assistants to the Twelve.

President Kimball has asked me to read a very important resolution for your sustaining vote.

"At a meeting of the Council of the First Presidency and the Quorum of the Twelve held in the Salt Lake Temple on March 25, 1976, approval was given to add to the Pearl of Great Price the two following revelations:

First, a vision of the celestial kingdom given to Joseph Smith the Prophet in the Kirtland Temple, on

January 21, 1836, which deals with the salvation of those who die without a knowledge of the Gospel; and second, a vision given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918, showing the visit of the Lord Jesus Christ in the spirit world, and setting forth the doctrine of the redemption of the dead."

It is proposed that we sustain and approve this action and adopt these revelations as part of the standard works of The Church of Jesus Christ of Latter-day Saints.

All those in favor manifest it. Those opposed, if any, by the same sign.

Thank you. President Kimball, the voting seems to be unanimous in the affirmative.

President Tanner

Elder David B. Haight of the Quorum of the Twelve will now address us.

Elder David B. Haight

Of the Council of the Twelve

I hope you felt of the sweet spirit of this Primary chorus that has blessed this meeting. Did you hear their message? Did you hear what they said?

*I wonder when He comes again
Will I be ready there
To look upon His loving face,
And join with Him in prayer?*

"I Wonder, When He Comes Again," by Mirla Greenwood Thayne

The prophet Alma said little children have words given unto them many times which confound the wise and the learned. (See Al. 32:23.) I'm sure we've seen an example of that here this day.

Knowledge of the Savior

A few hours after President Kimball ordained and set me apart, I traveled to meetings in Norfolk, Virginia. My soul was still filled with wonderment. But as I entered the meeting room of a regional conference of Young Adults, they were singing "I Need Thee Every Hour." They had heard of my call. These young people knew my need—knew how deeply I needed the help of the Lord. My heart was overflowing with emotion as I tried to join them as they sang, "I need thee; O I need thee; Every hour I need thee!

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O bless me now, my Savior; I come to thee." (*Hymns*, no. 79.)

The weight of this new calling and the responsibility to which you have just sustained me would be overwhelming were it not for my knowledge of the Savior.

I have prayed daily for a deeper understanding of the Master as I prepare for this sacred responsibility of being a special witness to all the world. His words seem clearer to me now. He said, "Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. . . .

"Thou shalt declare repentance and faith on the Savior," he said, "and remission of sins by baptism, and by fire, yea, even the Holy Ghost." (D&C 19:23, 31.)

The Savior said, "Arise and gird up your loins, take up your cross, follow me, and feed my sheep." (D&C 112:14.)

The Master's instructions

The Savior's declaration "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3) now has a more profound meaning to me. It is not only my desire but my sacred obligation to help others to know and to understand this. Times have changed since Christ's true and only church was restored to the earth, but today the needs are the same and the promises assuring. Listen to this:

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:63.)

Our challenges are the same: "Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant . . . to recover my people." (D&C 39:11.)

"Again I say unto you, hearken and hear and obey the law which I shall give unto you." (D&C 42:2.)

The Master's instructions to us, given then, are the same today:

"And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church. . . .

"And ye are to be taught from on high." He went on to say, "Sanctify yourselves and ye shall be endowed with power." (D&C 43:8, 16.)

His promises are clear to us today. "If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge." (D&C 42:61.)

And then that great promise: "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

The Calling of an Apostle

Just as I have been instructed and counseled by President Kimball, others through the years have been so counseled. One hundred forty-six years ago when the Church was restored, the First Presidency instructed Parley P. Pratt, a newly called member of the Twelve: "O, Lord, smile from heaven upon this thy servant; forgive his sins, sanctify his heart, and prepare him to receive the blessing. . . . Increase his intelligence, communicate to him all that wisdom, that prudence and that understanding which he needs as a minister of righteousness, and to magnify the apostleship whereunto he is called."

And continuing they said: "You have enlisted in a cause that requires your whole attention. . . . Become a polished shaft. . . . You must endure much toil, much labor, and many privations to become perfectly polished. . . . Your labor must be incessant, and your toil great; you must go forth and labor till the great work is done. . . . Your Heavenly Father requires it; the field is His; the work is His; and He will . . . cheer you . . . and buoy you up. . . .

"Beware of pride," they continued. "Beware of evil; shun the very appearance of it. . . . You will see thousands who, when they first see you, will know nothing about salvation by Jesus Christ. . . .

"Cultivate great humility. . . . Beware . . . the flatterers of the world. . . . Let your ministry be first. Remember, the souls of men are committed to your charge. . . ."

They went on to say to Parley P. Pratt: "It is necessary that you receive a testimony from Heaven . . . so that you can bear testimony to the truth of the Book of Mormon. . . .

"Strengthen your faith. . . .

"You are called to preach the gospel of the Son of God to the nations of the earth; it is the will of your Heavenly Father that you proclaim His gospel to the ends of the earth, and the islands of the sea. . . .

"Be prepared at all times to make a sacrifice of your [life], should God require it. . . . Be always prayerful; be always watchful. . . .

"This gospel must roll, and will roll until it fills the [entire] earth. . . .

"You [will] need a fountain of wisdom, knowledge and intelligence, such as you never had. . . . [God] can endow you without worldly pomp or great parade. . . .

"You must proclaim the gospel in its simplicity and [its] purity." (*Autobiography of Parley P. Pratt*, Deseret Book Co., 1961, pp. 119-26.)

The Quorum of the Twelve

Now I know by the power of the Spirit that this direction and counsel given under the inspiration of the Prophet Joseph Smith, which was meant for the Brethren in those days, is also meant for us. These eleven chosen servants I now have the honor to be associated with have not only placed their all on the altar, but they live lives of righteousness and complete dedication. I hope to follow them and to emu-

late their example. I love each of them. I love the First Presidency and all of the General Authorities. I feel a warmth to my soul when I am in their company.

Of the Twelve, President Joseph F. Smith said, "These twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to say, I believe, . . . I have accepted it simply because I believe it. . . . The Lord informs us they must *know*, they must get the knowledge for themselves. It must be with them as if they had seen with their eyes and heard with their ears and they know the truth. That is their mission, to testify of Jesus Christ and him crucified and risen from the dead and clothed now with almighty power at the right hand of God, the Savior of the world . . . That is the doctrine and the truth that it is their duty to preach to the world . . . that Joseph [Smith] is a prophet of God, and was authorized and qualified to lay the foundation of the kingdom of God." (*Gospel Doctrine*, p. 178.)

Spirit of Revelation

I know that the spirit of revelation is as essential for us today as it was for the Twelve during the Savior's earthly ministry. There occurred an incident which some writers regard as a culminating point of the Savior's ministry. You recall that he asked the Twelve two momentous questions. First, he asked, "Whom do men say that I the Son of man am?" (Matt. 16:13.) The apostles spoke words of soberness and truth but made the admission that the Messiah had not been recognized by the world which he came to save. The apostles repeated the guesses of the people. Some said he was John the Baptist; some said he was a new Elijah; others saw in him the tenderness of Jeremiah and thought that *he* had come. And many looked on him as a prophet. The light had shone in the darkness, but the darkness comprehended it not. (See

John 1:5.) We can only imagine the disappointment as the Savior directed the second question to the apostles when he said: "But whom say ye that I am?" (Matt. 16:15.)

Peter's testimony

The Savior needed to convert them, and they needed to convert the world. The answer came. Peter had the immortal honor of giving utterance for them all:

"Thou art the Christ, the Son of the living God." (Matt. 16:16.)

This answer came from the senior of the apostles. The apostles now recognized in Jesus of Nazareth the promised Messiah of their nation and a Son of David; but he was more than this—even "the son of the living God."

"Jesus answered and said unto him, Blessed art thou, Simon [son of Jonas]: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:17-19.)

This confirmation of Peter was also Jesus' testimony of himself and a promise that we who can so acknowledge are blessed when we are led by the Spirit of God. Here was the promise that his church, founded on the rock of inspired revelation, should remain unconquered by all powers of hell. Here was the conferring upon his church the power to open and shut, to bind and loose, and the promise that the keys of the priesthood, righteously exercised on earth, would be ratified in heaven.

God bless us with faith in Christ—the faith Christ stressed when he ap-

peared to the eleven. Thomas, you recall, wanted proof—wanted to personally see what had been described to him. The Savior said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.)

Testimony of Jesus Christ

I have not seen, but I know. I have always known, but now I have received a greater assurance and pray that I will always know that this is the gospel of the Lord Jesus Christ, that it has been restored in our day, that God is a reality. I know that he lives, that man was created in his image and likeness. I know that Jesus of Nazareth, born of Mary, is the Christ, the Son of God, and that there is no other name under heaven by which man can be saved. I know that he lives now—today—and that salvation is only through him; that he will bring us back, if worthy, to the presence of God, our Eternal Father.

I pray the divine spark will develop into a firm knowledge and conviction in all of us, and that through personal revelation we will know that Jesus is the son of the living God, that President Kimball is the only man on earth who holds and exercises in righteousness the keys of the kingdom and is the mouthpiece of God on earth.

Bless us with heavenly inspiration to know and to be prepared for His coming—for he will come as King of kings, to reign forever and ever. I so testify to you, as I pray in his holy name. Amen.

President N. Eldon Tanner

Elder David B. Haight of the Council of the Twelve has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

Elder S. Dilworth Young

Of the First Council of the Seventy

We welcome the four new members of the First Quorum of the Seventy and assure them of our love, our complete sustaining and acceptance of their appointments, and shall do our best to be cooperative with them in their work.

The still small voice

I read you an experience of Elijah which I find in 1 Kings, the nineteenth chapter.

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" (1 Kings 19:11-13.)

When Elijah knew that he was in communication with the Lord, he told him of his great trouble and why he was hiding in the cave. He then received instruction as to just what to do.

Twenty-seven hundred years later we have had restored to us the means by which we can hear the voice of the Lord. As Elijah discovered, it will not be in the whirlwind, or in thunder, or in lightning, or in any spectacular display. It will come, as to Elijah, in a "still small voice."

The Spirit of the Lord

I do not pretend to list all of the ways in which the Lord may choose to speak to his chosen prophet. We could

name personal appearances, voices out of a cloud, and of course the one just mentioned.

But to the member of the Church intent on keeping the commandments, needing personal guidance in his daily affairs, pleading for the life of his wife or his child who is desperately ill, the Lord has indicated many times that the answer will come by the "still small voice." How may I, then, know how to receive and what to expect?

First, the Lord will speak by his Spirit, which is the Holy Ghost. In speaking to the Twelve in 1829 the Lord said, referring to the words he had given:

"For it is my voice which speaketh them unto you; for they are given by my Spirit unto you." (D&C 18:35.)

Later, in 1832, he instructed the elders, "I who speak even by the voice of my Spirit. . . ." (D&C 75:1.)

It is important that we learn to understand when the Lord speaks to us through his Spirit, for it is certain he will do this to the righteous and deserving.

Mind and heart

Secondly, it will come into the mind of the recipient. For example, the prophet Enos was praying to the Lord and described his experience thus:

"And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying. . ." (Enos 10.)

What he told Enos is not my immediate concern, but the means used to tell him is here illustrated. The word of the Lord comes into the mind.

Thirdly, let us now listen to the Lord's instruction to Oliver Cowdery, who wanted to translate and was told he might do it.

"Yea, behold, I will tell you in your mind and in your heart, by the Holy

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Ghost, which shall come upon you and which shall dwell in your heart."

And then further to declare its true power, if we should have that happen:

"Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (D&C 8:2-3.)

Here then we have added to what Enos said: mind and heart—not the heart that beats but the heart which means "feeling."

Oliver Cowdery tried but failed and was told:

"Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me." (D&C 9:8-9.)

And I might say you might not think it, too, in the same manner.

Causing the bosom to burn is another way of saying that feeling is a big part of the process of revelation.

Feeling

Fourthly, in the terrible rebuke given by Nephi to his brothers concern-

"Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder." (1 Ne. 17:45.)

I repeat: "He hath spoken unto you in a still small voice, but ye were past

feeling, that ye could not *feel* his words." (Italics added.) Why did he not say, "Ye are past hearing that ye could not hear his words?" Because the assurance comes through feeling.

Must be worthy

If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. It is a feeling which cannot be described, but the nearest word we have is "burn" or "burning." Accompanying this always is a feeling of peace, a further witness that what one heard is right. Once one recognizes this burning, this feeling, this peace, one need never be drawn astray in his daily life or in the guidance he may receive. He may also know that if this revelation is in harmony with the revealed principles, that it is right, and if in disharmony, it is not from the Lord. The Lord does not contradict himself. It is vital to everybody to know that no one will ever receive revelation that is contrary to the word given to the living prophet. The application of this principle will prevent many of the frustrations experienced in daily life.

Most of us here have had this experience many times, but there is a great host of our children who have not and who need to be led to understand.

Teach our children

When do we teach this principle? When we become alert to situations which point the need for its application. On an occasion when a small boy got angry at a playmate, he came into the house stating that he would never play with that boy again and would not ever let him into the house. The mother—a wise woman—stopped what she was do-

ing, not later, but that very moment, and said: "Son, we need to go into the bedroom and kneel down and talk to Heavenly Father." There she explained that the boy needed to learn how to forgive and told him he should pray about it. She prayed first and then helped him to start. When they came from the bedroom, the boy looked up at the mother and said: "I guess I'll play with him again. I think he can come here." You might say, answer to prayer. Yes, but it was also the beginning of that boy's hearing the voice of the Lord, and that's important.

There are many times as our youth grow when they will need to seek the Spirit to know how to act or what to do. When do all parents start to teach them? How? Home evenings? Yes, but far more important, when the need is on them, at the moment they need it. Then they understand that, *if righteous*, the voice of the Lord comes into their minds with a certain feeling in the breast, accompanied by a peace. They are receiving the word of the Lord to them.

By this means the Prophet Joseph Smith received revelation, as have those who succeeded him as presidents of the

Church. And by this means the Church keeps in harmony with the Lord's will through President Spencer W. Kimball. By this means we may eventually find our way into eternal life, and I pray we may understand. I bear witness of its truth and of the fact that President Spencer W. Kimball is a prophet, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder S. Dilworth Young of the First Council of Seventy.

The Congregation and Choir will now join in singing, "We Thank Thee, O God, For A Prophet."

After the singing, Elder John H. Vandenberg, Assistant to the Twelve, will speak to us. All arise, please.

The congregation joined the Primary Children's Choir in singing, "We Thank Thee O God For A Prophet."

Elder John H. Vandenberg

Assistant to the Council of the Twelve

Recently, in handling some souvenirs which I possess, I held in my hand a pocket piece which reminded me of a pleasant experience.

Tithing

Several years ago, boarding an aircraft in Denver to return to Salt Lake City, having been invited to be a member of the Church Building Com-

mittee, I met a member of our staff making the same journey. With him was a gentleman he had chanced to meet. Seated in the aircraft together, we engaged ourselves in conversation. I asked the gentleman about his present occupation. He informed us that he was a building engineer, presently engaged in building a church in one of the larger cities in the state of Texas. He recounted to us some of the frustrating experiences that he and their finance

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committee had in raising funds from the members of his church; they had tried most everything such as direct solicitations, dinners, bazaars, some games of chance—none of which was very successful.

To solve the financial problem, they called a special meeting. It was during this meeting, he said, that they had come upon a capital idea, after someone had suggested going to the scriptures to try the Lord's way. The scripture came from Malachi:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

From this the committee conceived a unique idea of getting that message to their members by coining a pocket piece made of copper with a coating to make it appear as a bright gold coin, about the size of a fifty-cent piece, inscribed on one side with the words, "One tenth is the Lord's" and on the other side, "Bring ye all the tithes and I will pour you out a blessing that there shall not be room enough to receive it."

These coins, he said, were distributed to the members. The thought was that as the men would reach into their pockets and the ladies into their purses for change, the bright gold coin would be the first item they would see, and it would remind them of their duty. He smiled and handed to each of us the souvenir coin and said: "This was successful! The people have responded and now we are moving ahead with our project."

Devotion of Latter-day Saints

As he said that, I thought, "A true principle discovered, properly applied, brings a correct result."

After some pause, he turned the conversation to us and queried of us as

to our present endeavors, to which we replied: "Coincidentally, we too are engaged in building churches, employed by The Church of Jesus Christ of Latter-day Saints."

"How many churches are you building?" he asked.

"At present, a few hundred," was the reply.

A surprised look appeared on his face. "That's a lot of buildings! How in the world do you pay for them? Where do you get the money?"

"From our Church membership, and coincidentally again, the great secret you discovered in the principle of tithing has been a tenet of the Lord's Church from the early days of its restoration," was the reply.

This afforded an extensive discussion of the great devotion of the Latter-day Saints, not only in paying their tithing, their fast offerings, additional construction funds, temple funds, welfare funds, budgets, missionary funds, etc., but also of their giving much of their free time in Church services, in the administration of and participation in the Church programs. We explained the extensive missionary program and the devotion of our young people to it. He seemed intensely interested, sat back in his seat, and thoughtfully said: "That's amazing! You must have something we do not have."

Gift of the Holy Ghost

Again the question arises, what really is the difference that causes such devotion? Let us go to Joseph Smith for an answer. In December 1839 he was in Washington in company with others trying to obtain redress of grievances for the Saints. In corresponding with his brother Hyrum, he stated that they had had an interview with the president of the United States and reported, and I quote: "In our interview with the President, he interrogated us wherein we differed in our religion from other religions of the day. Brother Joseph said

we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:42.) That is the gift conveyed to each member as he is confirmed into the Church. Those who respond to that gift are guided by it.

The power of the Holy Ghost was alluded to in the Savior's instructions to his disciples as he spoke to them:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . .

"I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John 16:7-8, 12-13.)

A pearl of great price

It is through the Holy Ghost that members receive the knowledge and witness of the truth. So influenced, they willingly and voluntarily support the cause of the restored gospel of Jesus Christ. Whatever is required of them, they respond and feel comfortable about it. How else should it be? The price is paid, as portrayed in the simple parable:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46.)

Joseph Smith, speaking on the subject, so expressed himself: "Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of

God they will grow weary in their minds, and faint, for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God. . . . For a man to lay down his all . . . requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God. . . . Let us here observe," he continues, "that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation." (*Lectures on Faith*, 6:4, 5, 7.)

A living Church

From certain vantage points, some are privileged to see the growth and vitality of the living Church. In that movement it is seen that faith is increasing in the earth, that God's everlasting covenant is established, and that the fullness of the gospel is being proclaimed. (See D&C 1:21.) This is in harmony with the revelation given through the Prophet Joseph Smith, while spending some of his most burdensome times in the Liberty Jail during the winter and spring of 1838-39. In the midst of that dark world he declared:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.)

This knowledge which the Almighty pours down upon the heads of the Saints relates to that lost knowledge of the true nature of the Father and of his Son, Jesus Christ: the true purposes and meaning of life; the true doctrines of the gospel, which, when accepted, establish faith in God so essential to eternal life. In the prayer Jesus offered

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in behalf of his disciples and all believers, he said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Purpose of the Gospel

The whole purpose of the gospel plan is to inform mankind that they might act in accord with its principles; it is to help the individual find himself, to bring into his life an answer to his dilemmas. Said one, concerning such a dilemma: "Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for, and if you can discover and develop the elements of value in your nature—your life will take on the beauty of orderliness. . . . I say 'if you can,' for this procedure takes wisdom, and wisdom is a fruit that ripens slowly. Perhaps you are not yet wise, perhaps you are still incapable of self-analysis, perhaps you are confused amid the surface and appearances of life, perhaps your code of conduct is based on the custom of the times and the sayings of alleged sages, perhaps you are disheartened and discouraged, even in frenzy of retreat before the things in your life which seem to oppose you and beat you back. But even so, this is but a condition or mood which is not final. The condition will right itself, the mood will pass." (Richard Wightman)

The gospel in its fulness provides the help needed to "get yourself determined upon—to find out what you are and what you are for."

Pursuing a course

King Benjamin, a prophet in the

Book of Mormon, speaking of the attributes of God, said: "If the knowledge of the goodness of God . . . has awakened you to a sense of your . . . fallen state, . . .

"This is the means whereby salvation cometh. . . .

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:5, 8-10.)

Using this scripture as a base and pursuing a course which the Savior referred to as being "strait" and "narrow" (see Matt. 7:14) will bring one to realize that "he himself is his greatest treasure." Millions have so testified under the power of the Holy Ghost, as they have subscribed themselves to the true doctrine and joined with others in the true Church.

May God bless us and help us to understand this I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder John H. Vandenberg, Assistant to the Twelve, has just addressed us.

Elder Neal A. Maxwell, Assistant to the Twelve, will now speak to us. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

Elder Neal A. Maxwell

Assistant to the Council of the Twelve

My fellowmen, it matters so very much how we regard and view Jesus Christ. Some seek to substitute Caesars for Christ. Others are blinded because they are "looking beyond the mark" (Jacob 4:14) when the mark is Christ. Many sects—without the reinforcing rods of revelation—have been badly shaken by theological tremors; the resulting ecclesiastical erosion has been so rapid it is measured in months, not centuries. Some crusaders without a cross have actually removed the divinity of Jesus Christ from the center of their doctrines—only to see all the other doctrinal dominoes tumble, too.

"I am the Light"

Thus, foolishness, fear, and fashion have flattened the theology of many. For them, there is neither shelter nor landmark on the horizon.

There is, however, one people and one church bearing Jesus Christ's name and built upon the fulness of his gospel. This people is seen by the world as eccentric, because they are so Christocentric!

This people strives to follow the counsel of the resurrected Savior, who said, "Hold up your light . . . unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do." (3 Ne. 18:24.)

Today I desire to hold up that light by testifying of Jesus Christ and what he has done according to what I know, have seen, felt, and heard in my life. This testimony involves my reason and my experience—the two limited but helping witnesses! Happily, there has been given to me the third witness of the Spirit—the unimpeachable and convincing witness!

My only regret is that what follows is apt to be the verbal equivalent of a child's enthusiastic finger painting—be-

cause my tongue cannot tell all I know. Even so . . .

Christ's first estate

I testify that in our first estate Jesus was the incomparable individual among all our Father's spirit children. He helped to prepare this planet for us and led—not pushed—us from our pre-mortal post. I thank him for the untold things he did, across the ages of that first estate, to prepare perfectly for his unique role—while I was doing so very much less. I thank him, further, for not deserting those of us who are slow or stragglers.

I testify that his intelligence is vastly superior in every field to the very brightest mortals in those fields and that his intellect in scope and truth far exceeds all human intellects. I thank him for encapsulating that exquisite mind in both perfect love and perfect humility. His brilliance is not the "catch-me-if-you-can" kind, but a pleading and patient, "Come, follow me." (Luke 18:22.)

I testify that his premortal performance reflected both an astonishing selflessness and a breathtaking commitment to freedom as a condition of our genuine growth. I thank him for combining his long view of our needs with a short step forward to volunteer his services. Never has anyone offered so much to so many in so few words as when Jesus said, "Here am I, send me." (Abr. 3:27.)

I testify that he assisted in the creation and management not only of this planet, but other worlds. His grasp is galactic, yet he noticed the widow casting in her mite. I am stunned at his perfect, unconditional love of all. Indeed, "I stand all amazed at the love Jesus offers me." ("I Stand All Amazed," *Hymns*, no. 80.)

Savior and Redeemer

I testify that Jesus was, in fact, actually proffered the kingdoms of this world by Satan. I thank him for declining this specious offer since all eternity would have been shaken, for Jesus' grip on himself was also mankind's hold on the future.

I testify that he is the Divine Savior and Redeemer of all mankind. He who did not need to die himself was willing to be bound by the chains of death so he could break them for all mankind. I testify that he is thereby our advocate with the flawless Father. I thank him for letting us decide how we will regard him, our Rescuer. I thank him for his discerning way of knowing us without controlling us, for never letting the needs of now crowd out the considerations of eternity.

I testify that in eloquent example he partook voluntarily of the bitter cup in the awful, but for him avoidable, atonement; we must, therefore, drink from our tiny cups. I thank him for likewise not interceding on our behalf, even when we pray in faith and reasonable righteousness, for that which would not be right for us. Our glimpse of Gethsemane should teach us that all prayers are petitions!

Repentance

I testify that, though he never needed it, he gave to us what we desperately needed—that program of progress—repentance, which beckons us to betterness. I thank him for helping me, even forgiving me, when I fall short, when I testify of things known but which are beyond the border of my behavior, and for helping me to advance that border, bit by bit. His relentless redemptiveness exceeds my recurring wrongs.

A Perfect Leader

I testify that he has given us, and

will give us, living prophets. I thank him for his superb selection of his special witnesses and for his omniscient orchestration of their varied gifts in a symphony of salvation.

I testify that he was raised in a lowly town and thank him for the example of rising above his beginnings without renouncing them and for then surmounting all that was set before him.

I testify that the Jehovah introduced by thunderings and lightnings to a gathered Israel at Sinai (see Exod. 19:16-18) is the same Jesus who later lamented, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Matt. 23:37.) I thank him for such repeated reachings out to mankind, whether in phenomenal power or in quiet conversation at a wellside.

I testify that he is the Perfect Example and Leader, not asking us to do what he has not done, not asking us to endure what he has not endured, giving us enough, but not more than we can manage. I thank him who did everything perfectly for sharing his precious work with those of us who then do it so imperfectly.

I testify that he and the Father are serious about stretching our souls in this second estate. I thank him for truly teaching us about our personal possibilities and for divinely demonstrating directions—not just pointing.

A powerful witness—He lives!

I testify that just as he has helped to carefully construct this second estate for all mankind, he also has helped to carefully construct each of our little universes of experience. I thank him for blessing me therein with a wife, children, parents, leaders, and friends to help me. I thank him now for the tender times, the jarring times, the perplexing times, and even for the times when my learning is so painfully public—lest in such moments to come I am too taxed

to testify or too anguished to appreciate.

I thank Jesus for foregoing fashionableness and for enduring not only the absence of appreciation but also for speaking the truth, knowing beforehand that misunderstanding and misrepresentation would follow. I thank him for his marvelous management of time, for never misusing a moment, including the moments of meditation. Even his seconds showed his stewardship.

No son ever complemented his Father so gracefully, honored his Father so constantly, or trusted his Father so completely as did Jesus.

Thus, I add my small voice to the anthem of appreciation that has proceeded from this pulpit over the decades. I gladly and unashamedly acknowledge Jesus of Nazareth, Savior and King!

Last of all, I witness that he lives—with all that those simple words imply. I know I will be held accountable for this testimony; but, as hearers or readers, you are now accountable for my witness—which I give in the very name of Jesus Christ. Amen.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, to those testimonies Brother Maxwell has given us, I add my hearty "Amen." When I was a young boy we used to sing a hymn in Sunday School entitled "In Our Lovely Deseret." We called it the Word of Wisdom song, but it was one of our favorite hymns and we used to sing it with enthusiasm. One of the verses reads:

*That the children may live long, And be beautiful and strong,
Tea and coffee and tobacco they despise,
Drink no liquor, and they eat But a very little meat;
They are seeking to be great and good and wise.
"In Our Lovely Deseret," Deseret Sunday School Songs, no. 114.*

Word of Wisdom

I was taught at home and in Church to keep the Word of Wisdom. So from my early youth I learned an important lesson: to avoid those things which were injurious to my body.

As a matter of fact, we seldom had a conference in those days without a talk about the Word of Wisdom. Today I would like to revert back to that practice and speak of that revelation which the Lord gave to Joseph Smith on February 27, 1833, found in the Doctrine and Covenants as section 89. Although the evils connected with excessive use of alcohol had long been recognized, at that time it was not known how pernicious the use of alcohol could be. The dangers involved in the use of tobacco, tea, coffee, and the excessive use of meat were just not known in those early days. But the Lord knew of these perils and warned his children in order to protect them both in body and in mind. In my opinion, there is great need for such counseling in this day in which we live.

Use of drugs

During the decade of the 1960s there was much ado about the drug culture, and with very good cause. As we saw people, especially young adults,

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destroy their bodies and minds by the use of narcotic and habit-forming drugs, we were most alarmed. While this practice is still giving us great concern, so much publicity has been given to its destructive effects that the practice, at least by the older teenagers and young adults, has decreased somewhat.

The use of drugs, however, is still a very serious problem among younger teenagers, who have not yet reached the maturity nor gained the wisdom to know how destructive such practices can be. In their bravado and inexperience in life, such very young persons are tempted to try these drugs on an experimental basis, with resulting destruction of both body and mind. Before they are aware, they are made captives of these vicious habits. They find they have a tiger by the tail and can neither hold on, nor dare let go. Too late they find themselves caught in a terrible predicament.

Alcohol and tobacco

Frightening and vicious though drug use is, equally destructive in the long run is the use of alcohol and tobacco. They constitute our major drug problem today, for these substances are truly drugs and should be so regarded. The problem with these particular drugs is that their effects are more gradual. Because the destruction is not immediately apparent, young and old alike do not realize their harmful effects until the damage already has been done. When cancer, emphysema, and heart trouble result from prolonged use of tobacco, all the repentance in the world cannot save a person from the suffering caused by such bodily injury. When an alcoholic has lost health, job, family, and reputation, regretting the start of using alcoholic beverages is small consolation for a ruined life.

Some of my friends have asked me why, as a scientist, I do not speak out against the use of such substances. "Because of your scientific background as a

former professor of chemistry, you can speak with authority," my friends have said. "Because of your knowledge and scientific experience people will believe *you!* Think of the good you could do as a trained scientist to save our people!" All I can answer is that we have hundreds of well-trained and experienced scientists in our Church. They are just as well qualified as I am to speak about the Word of Wisdom and to show how this revelation has been scientifically corroborated and affirmed.

Warning not enough

But let me make a further statement. Scientific confirmation of the Word of Wisdom has not kept our youth from experimenting with tobacco, marijuana, alcoholic beverages, or any other drug. Every package of cigarettes and every advertisement thereof carries a prominent label:

WARNING: The Surgeon General Has Determined That Cigarette Smoking Is Dangerous to Your Health.

But this warning from a scientist does not keep people from smoking. The 50,000 killed and 800,000 injured annually in the United States as a result of drinking drivers would cause a wave of protest marches if the United States were engaged in military action and had such casualties. Yet very little word of protest is raised about the continued, even increasing, use of alcohol among drivers of motor-driven vehicles. Neither of these confirmations of the Word of Wisdom deters people from smoking and drinking. Both are on the increase in spite of scientific evidence and experience which demonstrate how injurious these practices are.

If a warning label such as is found on every package of cigarettes were placed on every can or package of dog or cat food, the purchase and use of such pet foods would come to a screeching halt. People would never even think

of feeding such material to their pets. People think too much of their dog or their cat to so carelessly endanger its life. Yet they ignore those very same warnings when they are given to human beings. One must draw the conclusion that people have a higher regard for their pets than they have for themselves or for their own children. It is a sobering thought.

Given by revelation

However, there is a better reason why I should speak about the Word of Wisdom than because I am a scientist. I have been called as a General Authority and as such have been given a special stewardship to teach people the truth. As a General Authority I have a solid, personal witness that Jesus Christ is the Savior and Redeemer of all mankind. I know that he is the Creator and that he knows the end from the very beginning. As the Creator of man, he *knows* which things are good for our bodies and which things are injurious to us. Jesus Christ as the God of this world has told us that alcoholic beverages, tobacco, tea, and coffee are all destructive of our health. The continued use of these substances will cause us misery and sorrow. They are not only injurious to our health, but actually destructive of our bodies and minds.

Since I know that God lives and that these instructions come from him, I am in a better position as a servant of God to warn the people of the world and members of the Church in particular against such dangers than I would ever be as a scientist. God has warned us and forewarned us by giving us the Word of Wisdom as a revelation. As God's servant I pass on that knowledge for the benefit of those who hear or will see these words. I repeat that the use of tobacco, tea, coffee, and alcoholic beverages of any kind is not only displeasing to the Lord, but also destructive of your body and mind.

Great promises if faithful

I do not know what the Lord had in mind when the following words were given, but I accept them at face value:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

When I read about "health in [the] navel and marrow in [the] bones," I think of the possibility of a devastating plague that could overtake the world as a result of widespread pollution from radiation hazards in a future war. Could this, then, be one way the Lord might use of separating the obedient from the disobedient? Could there be some connection between these forbidden substances and radioactive particles which could cause increased absorption in the bone marrow, with resultant increased possibility of damage? I do not know.

I do know that if we keep the Word of Wisdom, the destroying angel will spare us. I do know that God has counseled us not to use alcoholic beverages, tea, or coffee, and has told us not to use tobacco. How unwise it is to use any substance which is habit forming and harmful to the body. The word of the Lord is enough to guide me in my life. I urge you, then, to listen carefully to these words of warning, not only to avoid the use of those things which are harmful to your bodies, but also to use those foods *recommended* by the Lord with prudence and thanksgiving.

The Lord has spoken. Of this I bear my witness in the name of Jesus Christ. Amen.

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President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us.

Elder Boyd K. Packer of the Council of the Twelve will be our concluding speaker.

Elder Boyd K. Packer

Of the Council of the Twelve

I speak today to the youth of the Church, the Aaronic Priesthood and the young women, and these wonderful young people in our choir. In order to teach a lesson not easily learned, I will relate an experience.

An experience in Africa

I have always been interested in animals and birds and when I was a little boy and the other children wanted to play cowboy, I wanted to go on safari to Africa and would pretend I was hunting the wild animals.

When I learned to read, I found books about birds and animals and came to know much about them. By the time I was in my teens I could identify most of the African animals. I could tell a klipspringer from an impala, or a gemsbok from a wildebeest.

I always wanted to go to Africa and see the animals, and finally that opportunity came. Sister Packer and I were assigned to tour the South Africa Mission with President and Sister Howard Badger. We had a very strenuous schedule and had dedicated eight chapels in seven days, scattered across that broad continent.

President Badger was vague about the schedule for September 10th. (That happens to be my birthday.) We were in Rhodesia, planning, I thought, to return

to Johannesburg, South Africa. But he had other plans, and we landed at Victoria Falls.

"There is a game reserve some distance from here," he explained, "and I have rented a car, and tomorrow, your birthday, we are going to spend seeing the African animals."

Now I might explain that the game reserves in Africa are unusual. The people are put in cages, and the animals are left to run free. That is, there are compounds where the park visitors check in at night and are locked behind high fences until after daylight they are allowed to drive about, but no one is allowed out of his car.

We arrived in the park in the late afternoon. By some mistake, there were not enough cabins for all the visitors, and they were all taken when we arrived. The head ranger indicated that they had a cabin in an isolated area about eight miles from the compound and we could spend the night there.

Because of a delay in getting our evening meal, it was long after dark when we left the compound. We found the turnoff and had gone up the narrow road just a short distance when the engine stalled. We found a flashlight and I stepped out to check under the hood, thinking that there must be a loose connection or something. As the light flashed on the dusty road, the first thing I saw was lion tracks!

Back in the car, we determined to content ourselves with spending the night there! Fortunately, however, an hour or two later we were rescued by the driver of a gas truck who had left the compound late because of a problem. We awakened the head ranger and in due time we were settled in our cabin. In the morning they brought us back to the compound.

We had no automobile, and without telephones there was no way to get a replacement until late in the day. We faced the disappointment of sitting around the compound all day. Our one day in the park was ruined and, for me, the dream of a lifetime was gone.

I talked with a young ranger, and he was surprised that I knew many of the African birds. Then he volunteered to rescue us.

"We are building a new lookout over a water hole about twenty miles from the compound," he said. "It is not quite finished, but it is safe. I will take you out there with a lunch, and when your car comes late this afternoon we will bring it out to you. You may see as many animals, or even more, than if you were driving around."

On the way to the lookout he volunteered to show us some lions. He turned off through the brush and before long located a group of seventeen lions all sprawled out asleep and drove right up among them.

We stopped at a water hole to watch the animals come to drink. It was very dry that season and there was not much water, really just muddy spots. When the elephants stepped into the soft mud the water would seep into the depression and the animals would drink from the elephant tracks.

Crocodiles

The antelope, particularly, were very nervous. They would approach the mud hole, only to turn and run away in

great fright. I could see there were no lions about and asked the guide why they didn't drink. His answer, and this is the lesson, was "Crocodiles."

I knew he must be joking and asked him seriously, "What is the problem?" The answer again: "Crocodiles."

"Nonsense," I said. "There are no crocodiles out there. Anyone can see that."

I thought he was having some fun at the expense of his foreign game expert, and finally I asked him to tell us the truth. Now I remind you that I was not uninformed. I had read many books. Besides, anyone would know that you can't hide a crocodile in an elephant track.

He could tell I did not believe him and determined, I suppose, to teach me a lesson. We drove to another location where the car was on an embankment above the muddy hole where we could look down. "There," he said. "See for yourself."

I couldn't see anything except the mud, a little water, and the nervous animals in the distance. Then all at once I saw it!—a large crocodile, settled in the mud, waiting for some unsuspecting animal to get thirsty enough to come for a drink.

Suddenly I became a believer! When he could see I was willing to listen, he continued with the lesson. "There are crocodiles all over the park," he said, "not just in the rivers. We don't have any water without a crocodile somewhere near it, and you'd better count on it."

The guide was kinder to me than I deserved. My "know-it-all" challenge to his first statement, "crocodiles," might have brought an invitation, "Well, go out and see for yourself!"

I could see for myself that there were no crocodiles. I was so sure of myself I think I might have walked out just to see what was there. Such an arrogant approach could have been fatal! But he was patient enough to teach me.

"Spiritual Crocodiles"

My young friends, I hope you'll be wiser in talking to your guides than I was on that occasion. That smart-aleck idea that I knew everything really wasn't worthy of me, nor is it worthy of you. I'm not very proud of it, and I think I'd be ashamed to tell you about it except that telling you may help you.

Those ahead of you in life have probed about the water holes a bit and raise a voice of warning about crocodiles. Not just the big, gray lizards that can bite you to pieces, but *spiritual crocodiles*, infinitely more dangerous, and more deceptive and less visible, even, than those well-camouflaged reptiles of Africa.

These spiritual crocodiles can kill or mutilate your souls. They can destroy your peace of mind and the peace of mind of those who love you. Those are the ones to be warned against, and there is hardly a watering place in all of mortality now that is not infested with them.

On another trip to Africa I discussed this experience with a game ranger in another park. He assured me that you can *indeed* hide a crocodile in an elephant track—one big enough to bite a man in two.

He then showed me a place where a tragedy had occurred. A young man from England was working in the hotel for the season. In spite of constant and repeated warnings, he went through the compound fence to check something across a shallow splash of water that didn't cover his tennis shoes.

"He wasn't two steps in," the ranger said, "before a crocodile had him, and we could do nothing to save him."

Guides

It seems almost to be against our natures, particularly when we are young, to accept much guidance from others. But, young people, there are

times when, regardless of how much we think we know or how much we think we want to do something, that our very existence depends on paying attention to the guides.

Now, it is a gruesome thing to think about that young man who was eaten by the crocodile. But that is not, by any means, the worst thing that could happen. There are moral and spiritual things far worse even than the thought of being chewed to pieces by a monstrous lizard.

Fortunately there are guides enough in life to prevent these things from happening if we are willing to take counsel now and again.

Some of us are appointed now, as you will be soon, to be guides and rangers. Now we don't use those titles very much. We go under the titles of parents—father and mother—bishop, leader, adviser. Our assignment is to see that you get through mortality without being injured by these spiritual crocodiles.

All of the training and activity in the Church has as its central purpose a desire to see you, our young people, free and independent and secure, both spiritually and temporally

Listen to counsel

If you will listen to the counsel of your parents and your teachers and your leaders when you are young, you can learn how to follow the best guide of all—the whisperings of the Holy Spirit. That is individual revelation. There is a process through which we can be alerted to spiritual dangers. Just as surely as that guide warned me, you can receive signals alerting you to the spiritual crocodiles that lurk ahead.

If we can train you to listen to these spiritual communications, you will be protected from these crocodiles of life. You can learn what it feels like to be guided from on high. This inspiration can come to you now, in all of your activities, in school, and dating—not just in your Church assignments.

Become spiritually strong

Learn how to pray and how to receive answers to your prayers. When you pray over some things, you must patiently wait a long, long time before you will receive an answer. Some prayers, for your own safety, must be answered immediately, and some promptings will even come when you haven't prayed at all.

Once you really determine to follow that guide, your testimony will grow and you will find provisions set out along the way in unexpected places, as evidence that someone knew that you would be traveling that way.

The basic exercise for you to perform in your youth to become spiritually strong and to become independent lies in obedience to your guides. If you will follow them and do it willingly, you can learn to trust those delicate, sensitive, spiritual promptings. You will learn that they always, invariably, lead you to do that which is righteous.

Agency

Now, my young friends, I would like to make reference to another experience, one I think of often but one I seldom talk about. I shall not mention it in detail; I only want to refer to it. It happened many years ago when I was perhaps not quite as young as you are now, and it had to do with my decision to follow that guide.

I knew what agency was and knew how important it was to be individual and to be independent, to be free. I somehow knew there was one thing the Lord would never take from me, and that was my free agency. I would not surrender my agency to any being but to Him! I determined that I would *give* Him the one thing that He would never take—my agency. I decided, by myself, that from that time on I would do things His way.

That was a great trial for me, for I

thought I was giving away the most precious thing I possessed. I was not wise enough in my youth to know that because I exercised my agency and decided myself, I was not *losing* it. It was *strengthened*!

I learned from that experience the meaning of the scripture: "If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

I have not been quite as frightened of spiritual crocodiles since then, because I have been alerted on many occasions as to where they were lurking.

"Spiritual first aid"

I have been nipped a time or two and on occasion have needed some spiritual first aid, but have been otherwise saved because I have been warned.

Fortunately, there is spiritual first aid for those who have been bitten. The bishop of the ward is the guide in charge of this first aid. He can also treat those who have been badly morally mauled by these spiritual crocodiles—and see them completely healed.

That experience in Africa was another reminder for me to follow the Guide. I follow Him because I want to. Through the other experience I came to know the Guide. I bear witness that He lives, that Jesus is the Christ. I know that He has a body of flesh and bones, that He directs this Church, and His purpose is to see all of us guided safely back into His presence. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Boyd K. Packer of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the

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General Priesthood Meeting which will convene here in the Tabernacle this evening at 7:00 P.M.

The Sunday morning session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of oceanic cable to members assembled in 100 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Primary

Children's Choir. We are thankful for the presence of you sweet children here today and for the beautiful numbers you have sung.

With Sister Patricia C. Maughan conducting and Brother Roy M. Darley at the organ, the Choir will now favor us with "The Lord Gave Me A Temple" and "Teach Me to Walk in The Light."

Following the singing, the benediction will be offered by Elder A. Theodore Tuttle of the First Council of Seventy, who is the supervisor of the South America West Area.

The choir sang the hymns, "The Lord Gave Me a Temple," and "Teach Me to Walk in the Light."

Elder A. Theodore Tuttle of the First Council of Seventy pronounced the benediction.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock p.m. on Saturday, April 3, 1976, with President Spencer W. Kimball presiding and conducting.

The music for this session was furnished by a combined Institute Priesthood Choir from Southern Utah and Las Vegas Institutes of Religion with Brothers J. Phillip Hanks and Paul Searle conducting and Roy M. Darley at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

Beloved brethren: We are assem-

bled in the General Priesthood Session of the 146th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace, and in approximately 1050 other separate locations in the United States, Canada, New Zealand, Australia, Korea, Okinawa, and the Philippines. It is estimated that 230,000 brethren will participate in this meeting by direct wire.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made ar-

rangements to participate in this important meeting.

We note that Elder Rex D. Pinegar and Bishop Victor L. Brown are seated on the stand in the Assembly Hall, and Elders John H. Vandenberg and William R. Bradford are seated on the stand in the Salt Palace.

The singing during this session will be furnished by a Combined Institute Priesthood Choir from the Cedar City, Ephraim, St. George, and Las Vegas Institutes of Religion, with Brother J. Philip Hanks and Paul Searle conducting and Brother Roy M. Darley at the organ.

You will note the absence of President Romney tonight. He is to be excused. He has laryngitis, or bronchitis, or some other throat ailment. We hope he will be with us in the morning.

We shall now begin this service by the choir singing, "Come, O Thou King of Kings," under the direction of Brother Hanks.

Following the singing, Elder Sterling W. Sill, Assistant to the Council of the Twelve, will offer the invocation.

The Combined Institute Priesthood Choir sang the hymn, "Come, O Thou King of Kings."

The opening prayer was offered by Elder Sterling W. Sill, Assistant to the Twelve.

President Kimball

It has been decided to provide each stake with twelve additional copies of the recently issued General Handbook of Instructions, No. 21, so that one may be given to each member of the high council. Copies are not being provided for alternate high councilors. And these belong to the Church, as is indicated on the book. In order to expedite distribution of these copies to the high council members, and to save the expense of

postage thereon, we are pleased to announce that a representative from each stake may call at the church headquarters and pick up twelve copies for his respective stake. These handbooks will be available beginning at 8 A.M. Monday morning, and all day Tuesday, on the first lower level near the stairway in the new Church Office Building.

We wish to announce too that in order to give improved leadership to stakes, Regional Representatives of the Twelve will be given a limited line of authority in the Church. They will not call nor release local leaders. They will, however, have responsibility for the training of stake presidencies in priesthood work, church programs, and leadership skills. Hereafter they will be reporting to the First Presidency and the Council of the Twelve through the General Authority Area Supervisors. The regional representatives will be given detailed instructions on this expanded responsibility at a training session to be held Monday. Further information on this subject will be conveyed to stake leaders through the regional representatives and through correspondence from the General Authorities.

Brother Hanks will now direct the choir in singing "The Lord's Prayer," after which we shall be pleased to hear from Bishop H. Burke Peterson, first counselor in the Presiding Bishopric.

The number, "The Lord's Prayer", was rendered by the Combined Institute Priesthood Choir.

President Kimball

Bishop H. Burke Peterson, first counselor in the Presiding Bishopric, will be our first speaker this evening. He will be followed by Elder Franklin D. Richards, Assistant to the Council of the Twelve.

Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

My brethren, I'm especially grateful for an assignment to speak in this priesthood meeting tonight. I imagine this is the greatest assemblage of the priesthood in this dispensation. I've wrestled with a way to deliver to you a message I think is of utmost importance and of vital concern to all of our Father's children. I have prayed and do now pray for his Spirit to attend us. I testify to you that what I will say is truth, its preparation having been prompted by the Spirit. May your hearts be open and your spirits receptive.

Priesthood principles

Spiritual growth, and the happiness resulting therefrom, is based on an understanding of and obedience to priesthood principles. I believe there are many whose lives are clouded with unhappiness because we priesthood brethren have not listened as attentively as we should to the warning voice of the Lord. As he tells the brethren, there are dangers when we misuse the priesthood. We have all read the following revelation many times. May I read it again and in the process relate it to the daily conduct of our lives? Quoting from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson [listen to the lesson, brethren]—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:34-36.)

Authority different than power

From this I understand that there is a difference between priesthood authority and priesthood power. Power and authority in the priesthood are not necessarily synonymous. All of us who hold the priesthood have the authority to act for the Lord, but the effectiveness of our authority—or if you please, the power that comes through that authority—depends on the pattern of our lives; it depends on our righteousness. Note again, "The powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

May I suggest that many of us have lost sight of one of the most important reasons for our holding the priesthood. To be an effective teachers quorum president, elders quorum president, bishop, or counselor is important—we spend many hours in training these officers. To perform the vital priesthood ordinances is essential. But even more important than all these is the need to learn how to use the priesthood to bless our families and homes.

Power to bless families

If we live for it, ours can be a power given us from our Heavenly Father that will bring peace to a troubled household. Ours can be a power that will bless and comfort little children, that will bring sleep to tear-stained eyes in the wee hours of the morning. Ours can be the power that will bring happiness to a family home evening, the power to calm the unsettled nerves of a tired wife. Ours can be the power that will give direction to a confused and vulnerable teenager. Ours, the power to bless a daughter before she goes on her first date or before her temple marriage, or to bless a son before his departure for a mission or college. Ours, my young brethren,

can be the power to stop evil thoughts of a group of boys gathered together in vulgar conversation. Ours can be the power to heal the sick and comfort the lonely. These are some of the important purposes of the priesthood.

When we have the power to bless families in some of the ways mentioned, then we are using this God-given authority for its most exalted purpose—to bind family ties and perform priesthood ordinances that will endure through the eternities. He who has developed the power and uses it to do the things we have mentioned will honestly consider the righteous desires of his family, even though they may not be exactly the same as his. He will listen to those in his home with the same attention he would give a priesthood leader. He will listen—even to the smallest child.

He will put his family's welfare ahead of his own comfort.

He will learn to control himself. He will not use a quick temper as an excuse—he will rise above it. It needn't always be with him.

He will understand that a soft answer turneth away wrath. His voice will never be heard in anger in his home; he will never punish in anger.

As one of his most significant attributes, he who has developed this priesthood power will not only by his thoughts but also by his actions give honor, respect, and dignity to the loveliest of the Lord's creations—his daughters.

Be careful and wise

Brethren, can you hear the Lord counseling his sons? Can you hear him say to us, "Be careful, be wise, with this authority I have given you"? We read further in the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen." (D&C 121:39-40.)

Many are the brethren who do not understand what these sacred words mean:

We must not be inconsiderate;
We must not command;
We must not be dictators;
We must not become puffed up in pride.

Blessing women's lives

I would like to say something about the power of the priesthood as it can bless the lives of women. Elder John A. Widtsoe said, "The Priesthood is not bestowed on the basis of mental power but is given to good men. . . . Woman has her gift of equal magnitude. . . . A wiser power than any on earth understands why a spirit in the far off beginning was male or female." (John A. Widtsoe, *Priesthood and Church Government*, Deseret Book Co., 1954, p. 90.)

Men are not superior to women. However, by the very nature of some of the things we do, we imply this. The fact that a man holds the priesthood and is the presiding officer in the home, as well as in Church organizations, does not in any way make him a superior being. The priesthood is a divinely given authority and responsibility which will receive its ultimate fulfillment only when there is a devoted and happy wife at his side. Note "happy" is the description of the wife.

No man will ever be exalted by himself, no matter how great his works on the earth.

Brethren, we would do well to understand that many of the finest ideas, useful in the proper management of a family, can come from openly discussing with, and seeking counsel from, our wives. Women have a spirit and mental ability that is absolutely essential in strengthening the family relationship. It must be nurtured, however, and drawn upon by the

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presiding priesthood authority in that home. We should be gladdened, not threatened, by our wives' good qualities. Elder Neal A. Maxwell once said, "I am grateful for [my wife's] traits and qualities that excel my own in some critical dimensions of our partnership." (BYU Twelve-Stake Fireside, Jan. 4, 1976.)

Sons of Helaman

May I also suggest to you that it is important for the brethren to develop the same concern for the training of girls as they have for the training of the priesthood boys. We need only refer to the experience of the 2,000 Ammonite sons of Helaman for an insight into one measure of the capacity of the women. I quote from Alma:

"Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country. . . .

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him."

"Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

"And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it." (Al. 53:18, 20-21; 56:47-48.)

Mothers and girls

It seems more than a coincidence

to me that when mention is made of all who could be counted as being responsible for the great valor and spirit of these 2,000 young men, the recorder felt impressed to mention only the training by their mothers. Many others might have been mentioned—mothers were. The fact that mothers are one of the keys and secrets to the strength of the Aaronic Priesthood would lead me to believe that more time must be spent by priesthood leaders in training girls in proper priesthood principles, that future Aaronic Priesthood generations might be as blessed as were Helaman's 2,000 sons.

It is evident that the brethren of the priesthood are spending a great deal of their time and effort in planning ways to affect the character and spirituality of the priesthood boys. This must continue. However, only a small fraction of this effort is put into the priesthood education and spiritual development of the girls. How can we expect in them as fine a product if we do not give them an increase in attention? Unless girls have had a model and know what priesthood qualities to look for in an eternal companion, the consequences may be that many families in generations to come will suffer because of wrong marriage choices. This need not be if priesthood brethren will be the appropriate models and give more earnest understanding and energy to the training of the girls.

A beautiful promise

And now, my brethren, in conclusion, may I continue in the Doctrine and Covenants:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and whitout guile—

"Reproving betimes with sharp-

ness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without com-

pulsory means it shall flow unto thee forever and ever." (D&C 121:41-46.)

What a beautiful promise! Blessed is the family that can look to you brethren as the vital conduit joining heaven and home.

I testify to you that I know that He lives, that Jesus is the Christ, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop H. Burke Peterson of the Presiding Bishopric has just addressed us.

We shall now hear from Elder Franklin D. Richards, Assistant to the Council of the Twelve.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My beloved brethren, we are living in a most interesting and remarkable age, when the Spirit of the Lord is being poured out on the face of the earth abundantly; but it is also an age of permissiveness, tribulations, and unhappiness, when many men's hearts are set upon worldly treasures, pleasures, and affluence.

"Seek not for riches"

One of the great challenges facing us today is to develop sufficient wisdom, understanding, and inner strength so that we can live happily and successfully in our complex and difficult world and not be caught up in the mad scramble for the material things and pleasures.

Recently, two young people and

one older man have come to me and explained that, although they are successful in a material way, they are unhappy and confused. Each asked my advice as to how he could remedy his situation.

I told them that the Lord had already answered that question when he said:

"Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (D&C 6:7.)

I suggested that they probably needed to change their priorities in life and seek after wisdom rather than after so many material things and pleasures.

Priorities

The problems my confused friends

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have are, in my opinion, essentially the same as those that face the approximately 418,000 prospective elders. Basically, these prospective elders need to change their priorities and seek after wisdom rather than so many material things and pleasures. This must be one of the most vital growth problems facing the Melchizedek Priesthood and, for that matter, the whole Church today.

However, since the prospective elder program was announced in 1972, many thousands of prospective elders have been ordained elders and are active in their quorums. Likewise, percentages of activity have increased considerably; and so I commend you dedicated priesthood leaders for your effective approach to so many of our growth problems. Growth is a problem we can enjoy solving.

Work with prospective Elders

Now, as managing director of the Melchizedek Priesthood Department, I call your attention to the fact that President Kimball has asked us to lengthen our stride. I would like to suggest that one very effective way to lengthen our stride is to start working with groups of prospective elders and others rather than individuals.

One thing that most of these inactive brethren have in common is that they really do not know the doctrine of the Church. If they did, most of them would be active.

In my experience, I have found that a substantial number of these prospective elders are married to non-member wives. In such cases it would be appropriate for the elders quorum president to request the ward mission leader to have the stake or full-time missionaries teach the nonmember wives with the cooperation and in the presence of the inactive husbands. Of course, the home teachers should continue the fellowshiping of these families.

Teach in groups

In order to teach and reactivate larger numbers, I have found that teaching and fellowshiping in groups is most effective—in cottage meetings, so to speak. I have also experienced better results when working with groups that are compatible insofar as their age, education, and interests are concerned. With a little effort it is generally possible to get them together in compatible groups.

This missionary approach, in my opinion, should be one of our major efforts in accomplishing our objectives, particularly as study is so vital in obtaining a knowledge of the gospel and in seeking wisdom.

The Lord has told us to “seek . . . out of the best books words of wisdom; seek learning, even by study and also by faith,” and also to “teach one another words of wisdom.” (D&C 88:118; see also D&C 109:7.)

In studying the gospel, we learn of a preexistent state, we learn of the purpose of this life and of a life hereafter; yes, as the scripture promises, we obtain wisdom, and the mysteries of God are unfolded unto us.

Teach Church doctrine

Great emphasis should be given to teaching prospective elders the doctrine of the Church. In many instances excellent results have been achieved by many elders quorums in teaching temple project groups.

Inasmuch as many of the prospective elders are older men, some elders quorums have used high priests successfully in the reactivation process.

I can also envision groups participating in athletic events, square dancing, and many other recreational activities, all a part of the great reactivation program.

As a part of teaching, training, and fellowshiping prospective elders, we should involve them in Church

activities, even though at first assignments may be of a minor nature. I recall listening to thrilling stories where prospective elders and new converts were assigned jobs such as to raise and lower the chapel flag each day, or to keep the song books in repair, or to act as an assistant secretary in the elders quorum; and in each instance, the persons involved were happy and received worthwhile experiences.

Brethren, make certain that prospective elders and new converts have opportunities to become involved in Church activities.

Build the Kingdom

It might be interesting to note that frequently, even when we seek after wisdom rather than riches, the Lord blesses us with wisdom *and* riches as he did King Solomon. When this occurs, we have the great opportunity and responsibility to use our material wealth in the building up of the kingdom of God.

The prospective elder program is only one of the challenges so important to the priesthood today. Let me very briefly comment on others.

One of the great needs today is increased love and solidarity within families, and the family home evening program of the Church is designed, as you know, to help fill that need. It is our responsibility to set an example in our own homes and as home teachers to encourage and motivate our families to do likewise. All of you who are holding family home evenings can testify that there is greater love between the parents, between the parents and the children, and between the children. Let us continue to emphasize this inspired family home night program.

Minority groups

Another matter of real concern to us is that of the minority groups in the Church. Members of the majority

groups are responsible to accept the minority groups living within their area and to provide full fellowship and encouragement in Church participation so that they can receive the blessings resulting from such activity. Church organizations will also encourage and assist minority people to accept the majority and to join with them. The First Presidency, in a letter dated October 10, 1972, and now being reissued, outlines basic principles to guide us in this area.

Military Relations

The Melchizedek Priesthood Department also administers the Military Relations program. In the military, there are many strong Church members that set a course of righteousness and follow it, and, in addition, find time to share with others and provide examples of courage and integrity for many who sorely need that assistance. Yes, in the far reaches of distant lands, home teaching is faithfully performed. We are vitally interested in and proud of the examples and contributions of our faithful members in the military service.

Home Teaching

Home teaching is another priesthood function we are concerned with. The Lord has told us the duty of a priesthood home teacher is to "visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties . . . to watch over the church always, and be with and strengthen them." (D&C 20:51, 53.)

Brethren, let each of us magnify our callings as home teachers, and the families we visit as well as our own will be blessed and strengthened.

Priesthood MIA

Another Church function that we are vitally interested in is the priesthood MIA, which was organized nearly three years ago to meet the needs of the single

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adults—to help them feel that they have an important place in the Church—and to encourage their involvement in some phase of Church activity.

The elders quorums are responsible for the fellowship and activity of the single brethren, and the Relief Society for the single sisters.

Reports from all over the Church reveal that there is a great increase in the involvement of the single adults—both the young adults and the special interests. They are in home evening groups; they are doing missionary work; they are filling their lives with interesting, worthwhile activities and are lightening the load of those burdened with illness and many problems.

I have personally visited with special interest and young adult groups in many parts of the world and find that, in their respective areas of activity, they are more and more appreciating the purpose of life and are finding happiness and peace beyond their expectations. Much progress has been made in these functions and more will be made, I am sure, as a greater understanding of their needs is obtained.

One of my granddaughters had this to say about the Young Adult program: "The Young Adult program is perhaps the most outstanding program the Church has ever provided for its young people. Why? Because it has the potential to meet all of their needs, whether they be religious, social, educational, recreational, or individual needs. Most important of all, the Young Adult program changes lives. I have seen many quiet, reserved people, who might have otherwise gone unnoticed, accept callings of responsibility and blossom into outstanding leaders. Indeed, it is an inspired program."

Seek wisdom

Brethren, how grateful we should be to hold the priesthood in this the dispensation of the fulness of times. Let us again resolve to honor our priesthood and magnify our callings at all times.

In summary, let me say that regardless of our age, one of the most important questions we all eventually have to answer is "Shall I seek after earthly riches or wisdom?"

I know that my confused friends and all of us as we seek not for riches but for wisdom will find happiness, peace, and eternal life.

May we so live that we may be worthy of these blessings.

I bear you my witness that I know that God lives and that Jesus is the Christ. And I know that the Prophet Joseph Smith was the instrument in the hands of the Lord in restoring the gospel of Jesus Christ in its fulness as well as the power to act in the name of God. I also bear witness that President Spencer W. Kimball is a prophet of God. May the Lord sustain and magnify him, and may we also sustain him in every way, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Today the congregation sustained four new members of the First Quorum of Seventy. It will be our privilege now to hear from these brethren. We will hear from Brother Carlos E. Asay first, followed by Brother M. Russell Ballard.

Elder Carlos E. Asay

Of the First Quorum of the Seventy

My brethren, I needn't tell you how frightened I am. My heart is pounding, and I feel a need for the Spirit to support me as I bear you my testimony. As you can well imagine, I have been humbled by this call, and all of my deficiencies and weaknesses seem to be magnified as I begin to look forward to my new responsibilities. I want you to know that I do have a testimony of the gospel of Jesus Christ. With all my heart I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet, and that we have a living prophet directing the affairs of the kingdom today. I know that to be true.

I want to express my gratitude to my dear wife, to my family, to the Presiding Bishopric whom I love dearly, and to all the others who have helped prepare me for this responsibility.

Revelation and priesthood

As I elaborate a bit on my testimony, perhaps an experience might help. While serving as a mission president, I had occasion to discuss the gospel and to discuss missionary work with a Protestant minister. He was troubled because he had received a call to preside over a mission for his church, and because he had had a prior poor experience, he was seeking help. He came to my office in Dallas and said that he really didn't want to accept the mission call, but he felt he had to. He said he knew that we had the best missionary program in the world, and he wanted to know why it was that we were so successful. I think he was looking for some organizational hints or something of that sort, but I knew that wasn't the answer.

After I had collected my thoughts, I told the man that there were four basic reasons why the Lord's program succeeds. I said, first of all, we succeed because we are led by a living prophet, a

man who is the mouthpiece for God on the earth, a man who receives inspiration—revelation—on behalf of the Church.

Second, we succeed because we work under the power and authority of the holy priesthood. We don't assume that authority, we don't take it upon ourselves, but it is given to us by the laying on of hands, and we are duly delegated to go out and preach the gospel. We have the priesthood.

Restored Gospel and personal testimony

Third, I said, we succeed because we are teaching the fulness of the gospel of Jesus Christ as restored in this day. We don't play, as Elder Packer has taught, on one key; we play the entire keyboard. We know why we're here, we know what we're supposed to prepare for, and we know where we've been.

And fourth, we succeed because we do what we do on the strength and power of personal testimony. Our young people go out and teach, not because of some promise of remuneration, but because they have a testimony; they forego college or delay it and put other personal plans aside so that they can go out and share their testimonies with the world. I said, when your church can conduct a program with a prophet directing under the power of the priesthood, teaching the fulness of the gospel, and on the strength of personal testimonies, you can do exactly what we are doing. I said, there is no need for you to go to that trouble, though. We already have it going; why don't you join us? He didn't accept my invitation.

It's true. And, oh, how happy I am that I have been given an opportunity to take an active role again in missionary work.

"My Soul delighteth . . ."

Perhaps I can conclude by making reference to something the Nephi said. He said: "My soul delighteth in the scriptures." (2 Ne. 4:15.) Mine does. He said: "My soul delighteth in proving unto my people the truth of the coming of Christ." My soul delights in that also. He said: "My soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death." My soul delights in that too. And he said: "My soul delighteth in proving unto my people that save Christ should come all men must perish." (2 Ne. 11:4-6.) I know this to be fact.

I pray the Lord will bless me and make me capable and equal to the task ahead, that he will be patient with me and forgiving of all my sins and shortcomings. I sustain the prophet; I sustain the Brethren. I am humbled with the prospects of working with them. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brother M. Russell Ballard will be our next speaker. He is now the active president of the mission in East Canada.

He will be followed by Elder John H. Groberg.

Elder M. Russell Ballard, Jr.

Of the First Quorum of the Seventy

My dear brethren, I am grateful that Brother Asay has echoed my feelings for me. I am also grateful to know that I'm not the only one whose heart is throbbing up in his throat.

An early experience

As I contemplated the possibility of bearing my testimony tonight to you, my mind went back to many years ago when I was in the Aaronic Priesthood, and somehow I and one of my companions found ourselves over here by the stairs where we didn't belong, just prior to the beginning of the priesthood meeting. President George Albert Smith, in his kindly way, saw our plight, saw that we really had nowhere to go, and invited us to sit on these stairs by the pulpit. I sat there with my friend and watched the proceedings of that

great priesthood session, never believing that I would ever again get that close to this pulpit.

I remember that I said to my friend when we left the conference, "It sure would be nice to be a General Authority; then you would have one of those big red chairs to sit in."

I would like to say, my brethren, that I have been sitting in a big red chair for just a few minutes, and the greatest desire of my heart is that I will learn through my obedience and my service to become comfortable in that big red chair. I pray that the Lord will bless me that I might properly represent President Kimball, his counselors, the Council of the Twelve, and all my brethren of the General Authorities; that as they send me forth on whatever errand it might be, I might do the will and the bidding of the Lord.

Gratitude and testimony

I thank my wife, my seven children, my mother and father, for making this calling possible. I pledge my full support and loyalty to my brethren and to the Lord and ask for his peace and blessing to be with me as I grow in my assignment.

I have a great testimony of the gospel, for I know that it is true. I bring the greetings of the Saints in eastern Canada and all the missionaries there to all brethren of the priesthood around

the world. I leave this testimony humbly, and in the worthy name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Brother M. Russell Ballard has just spoken to us.

Brother John H. Groberg will be our next speaker. He was the president of the Tongan Mission, and since then has been a regional representative.

Elder John H. Groberg

Of the First Quorum of the Seventy

My dear brethren, on occasions such as this there is much to be felt, but little to be said. I feel it important that I say four things.

First of all, publicly and in the presence of the Lord and his servants, I wish to accept the invitation that President Kimball has extended to spend the rest of my life in the service of the Lord.

Secondly, I want to ask for your help. I recognize that I am weak and I need your help. As I have done some deep soul-searching over the last few days, I have come to the inescapable conclusion that many, if not most, of my so-called "accomplishments" have been much more the result of the efforts of others than they have of my own efforts.

We often hear of the need of our departed dead for us to go to the temple and do temple work for them, that is, we think of their dependence upon us. While I don't have a complete understanding of these things, I want to bear my testimony that I am sure we have at least as great a dependence upon them, if not more so, than they do upon us.

We need to help one another. Our salvation depends upon it.

Gratitude for family and friends

Thirdly, I would like to express my appreciation for all those who have been so kind and patient with me, to the leaders of the Church who I know have gritted their teeth at times and watched the errors I have made and yet have patiently led me and directed me. I hope and pray that I may be at least as kind and as patient with others, in whatever responsibility I am given, as they have been with me. I express appreciation to my wife and children, my parents, friends, and neighbors—no one could have finer neighbors than we do.

It was mentioned that we should listen to our wives. They have qualities that we don't have. In many cases womanly intuition should be listened to. When we were preparing to come down, my wife said, "Now, were we supposed to get anything in to the paper?"

I said, "No, they said they have all the information they need."

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She said, "I'll bet they get it wrong."

Sure enough, when we opened up the *Church News*, they had shorted us two children. For your information, we have a little Jane Marie and a Viki Ann who came after Thomas, who was mentioned in the paper. I told Jean that I would set the record straight.

But I can't say in words my appreciation for my wife and my children. Maybe just this: that I love her—I always have, and I always will and our children also.

Personal Testimony

Lastly, I would like to bear my testimony that I know that our Father in heaven lives, and, maybe more importantly, I know that he loves us as his children. I know that Jesus is the Savior of the world. I know that he loves us. He is our friend, with all that that implies. He loves everyone. My particular

experience has been more with the people of the islands. I would just like to say to the quiet, sweet-spirited people of the islands, my particular *Ofa Atu* (heartfelt love). You have softened my soul, saved my life, showed me the meaning of sacrifice and love, and given the incomparable blessing of faith.

I know that Joseph Smith is a prophet of God, that President Kimball is a prophet of God. I bear this testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

You have just heard Brother John H. Groberg from Idaho Falls, former president of the Tongan Mission.

It will be our privilege now to hear Brother Jacob de Jager from Holland, who was a regional representative of the Twelve.

Elder Jacob de Jager

Of the First Quorum of the Seventy

My beloved brethren, what a glorious occasion it is to make the personal acquaintance, in my new calling to assist in building His kingdom, of so many worthy, chosen sons of our Heavenly Father, of whom I know for sure that Jesus said, "Ye have not chosen me, but I have chosen you" (John 15:16); and of whom the Prophet Joseph Smith said, "Ye are they whom my Father hath given me; ye are my friends." (D&C 84:63.)

There is no doubt in my mind that the Lord has brought us together here, since it was revealed through the Prophet Joseph Smith: "And he that is faithful shall be made strong in every place; and I, the Lord, will go with you." (D&C 66:8.)

Life in the Church

We have come here from all corners of the world, and I myself from a small town in Holland where only a handful of four members of the Church reside. Therefore, I am sure that many of you could tell an interesting story about your conversion and baptism into the Church; about your first contact with the missionaries; and about the three stages we all have to go through when entering the kingdom here on earth—the entry stage, the development stage, and the stewardship stage—all part of man's eternal progression from the preexistence to the life hereafter.

The purpose of my being here tonight is to share my testimony with

you and subsequently to share my happiness with you.

Because since the first day the missionaries knocked on my door in Holland; since the baptism of Sister de Jager and myself in Toronto, Canada, where we then resided; since I had the great privilege of baptizing by the power of the Holy Melchizedek Priesthood my own son and daughter; since our marriage for time and eternity in the Swiss Temple and having our children sealed to us, our happiness and joy in the kingdom have grown and grown and grown.

And now, as a crown on the work, so to speak, our son Michael is serving a full-time mission on the island of Java in Indonesia. He is teaching personally, in his turn, to those wonderful people over there, what we as parents and so many faithful dedicated teachers have taught him with love and patience about the plan of salvation in all its details.

When he left Holland to go to Java, the island where he was born, we had done what was in our power to prepare him for the sacred calling of being a missionary, as the Lord has commanded. For it is written in Doctrine and Covenants, section 68: "And they [the parents] shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

How grateful and delighted we were when we heard that by inspiration he was called to serve in a place completely in accordance with a revelation given through the Prophet Joseph Smith: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands." (D&C 133:8.)

I testify in great joy and in all humbleness to all of you assembled here that the mission of our son, ten thousand miles away from home, has brought him closer to us than ever before; that we at home share in the blessings he receives from the Lord, for his faithfulness and diligence in the

work; and that we are a happier family because of it.

Prepare for missions

May I therefore remind and encourage all fathers to prepare their children to fulfill a mission as the prophet of God has commanded. Fathers know: "And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life." (D&C 51:19.) The part of this promise "shall enter into the joy of his Lord" is even given to us for this life while we are here on earth. And if we are faithful and just and a wise steward now, we "shall enter into the joy of [our] Lord" and Savior now and prepare ourselves for eternal life. Now, brethren, we determine where we will be when we leave this mortal life, because when the hour of redemption has come, the hour of preparation has passed.

Shout it from the rooftops

I testify to you as a happy Dutchman who found the gospel of Jesus Christ as a Liahona in his life that by living the commandments the joy is ours today, tomorrow, and in all eternity. And wherever you have come from, shout it from the rooftops: "The kingdom of God has been restored to the earth by the Prophet Joseph Smith." And if you suffer from acrophobia—that is fear of heights—don't climb the roof, but simply stay on the ground and give your friends and neighbors this same message: "The kingdom of God has been restored to the earth by the Prophet Joseph Smith."

As with the Liahona I have found in my life, you can read concerning ways of the Lord in this dispensation in the Church magazines, and your families and our family will be better families because of it. These are the blessings of faithful Latter-day Saints

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all over the world, bringing great joy and happiness to their lives.

You who are Americans assembled here have an expression which I have learned, and it says, "Life is not all peaches and cream." Although in the season we have plenty of peaches in Holland and cream enough all year long, we are happy with the sure knowledge that the Lord has placed us on this earth as part of his great plan of salvation. That is, brethren, what brings happiness to us.

Testimony

In closing I bear you my testimony that these brethren with whom I am privileged to share the stand today are men of God, that President Spencer W. Kimball is indeed a prophet of the living God to guide us in these the latter days. I testify that these brethren who are members of the Council of the Twelve are indeed called to be special witnesses of the name of Christ in all the world, like the members of the First Council of the Seventy have been called to preach the gospel in all the world. I love and admire them for the example they set, for their friendship, and for the way they teach us by the Spirit all the things we need to do to return to our Heavenly Father.

This conference will touch our hearts and change our lives, and I bear witness to you that your life will not be

the same when you return to your respective wards and branches. We will return edified, wiser, more sensitive to the needs of others, and better equipped with the knowledge we need in our homes and therefore will be happier and closer to our Heavenly Father. May peace and happiness be with you this day and always, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

You have just heard four brethren whom you sustained today as General Authorities in the First Quorum of Seventy.

Brother Searle will now direct the congregation and choir in singing "The Spirit of God Like a Fire Is Burning."

The congregation sang the hymn "The Spirit of God Like a Fire Is Burning."

President Kimball

We shall now greatly appreciate hearing from President N. Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

My beloved brethren, I have greatly enjoyed and wish to congratulate this men's chorus on the fine and beautiful singing they have given us this evening. I've also enjoyed very much

the testimonies of the Brethren, particularly these new brethren who have been called, set apart, and ordained as members of the First Quorum of the Seventy.

It is a great privilege and heavy responsibility to stand before a body of this priesthood. No place in all the world could you find such fine, clean, devoted, honorable, and dependable men, who as individuals and as a group have great power. You have been called, ordained, and have had the priesthood conferred upon you by those having the authority from God.

Importance of the Priesthood

Also, no men outside The Church of Jesus Christ of Latter-day Saints have this priesthood or the authority to speak or act in the name of the Lord. I tremble and fear as I stand before you and think what this body is and represents—*tremble* because of the great responsibility placed upon the priesthood, and *fear* because we are not doing all the Lord would have us do.

Never before have I felt so keenly the need and the importance of the priesthood in the world and the need for each and every one of us to honor our priesthood, magnify our callings, and contribute wherever we can to the furtherance of the cause of truth and righteousness and peace throughout the world. As I speak to you I humbly pray that the Spirit and blessings of the Lord will attend and inspire us.

The strength of the Church, the growth of the Church, and the building of the kingdom of God here upon the earth depend on how we perform our duty.

A privilege, not a right

This evening, I should like to talk about the importance of the priesthood and what the Lord expects of those who hold it. We should all realize that there is nothing in the world more powerful than the priesthood of God. However, I fear that too often some seem to take it for granted as a *right* and not a *privilege*. Many seem to feel that *age* should determine when they are entitled to receive the priesthood or advance in it.

Let us just stop and think for a moment of the great importance the Lord placed on the Aaronic Priesthood when it was restored. John the Baptist, who baptized the Savior, was sent to restore the Aaronic Priesthood. Placing his hands upon the heads of Joseph Smith and Oliver Cowdery, he said:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the *keys of the ministering of angels*, and of the *gospel of repentance*, and of *baptism by immersion for the remission of sins*." D&C 13. Italics added.)

Works of righteousness

We should all realize that great works of righteousness can be and are performed by the Aaronic Priesthood. President Wilford Woodruff relates an experience that he had. He said:

"I was strongly impressed three times to go up and warn Father Hake-man [an early apostate]. At last I did so, according to the commandment of God to me. The third time I met with him, his house seemed to be full of evil spirits, and I was troubled in spirit at the manifestation. When I finished my warning, I left him. He followed me from his house with the intention of killing me. I have no doubt about his intention, for it was shown to me in vision. When he came to where I was, he fell dead at my feet, as if he had been struck with a thunderbolt from heaven. I was then a Priest, but God defended me and preserved my life. I speak of this because it is a principle that has been manifest in the Church of God in this generation as well as in others. I had the administration of angels while holding the office of a Priest. I had visions and revelations. I traveled thousands of miles. I baptized men, though I could not confirm them because I had not the authority to do it." (*Millennial Star*, 1891, 53:641-42.)

He also said: "I desire to impress upon you the fact that it does not make any difference whether a man is a Priest

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or an Apostle, if he magnifies his calling. A Priest holds the keys of the ministering of angels. Never in my life, as an Apostle, as a Seventy, or as an Elder, have I ever had more of the protection of the Lord than while holding the office of a Priest. The Lord revealed to me by visions, by revelations, and by the Holy Spirit, many things that lay before me." (*Millennial Star*, 1891, 53:629.)

Importance of Aaronic Priesthood

Now, we all realize, of course, that the inspiration and revelation which he received as a priest, and which all of us can receive, is for the benefit and guidance of the individual, and not for the Church.

The importance of the Aaronic Priesthood is emphasized also by the fact that the Lord appointed as the presidency of this priesthood the bishopric who hold the keys and authority of the same. I don't know how you feel about it, but every time I see the Aaronic Priesthood administering and passing the sacrament I think what a great and glorious privilege it is for these young men to participate. I know that the Lord wants them to be worthy and reverent and is not pleased when they are not.

The Lord mentions another privilege and responsibility of the Aaronic Priesthood in these words:

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill." (D&C 84:107.)

For the past few years I have had the privilege of home teaching with an ordained teacher part of the time and a priest with whom I am teaching at the present time. They make the appointments and take their turn in presenting and leading the discussions. The other day my home teaching companion

called me and said that the head of one of the families we visit was in the hospital and suggested that we go to see him. We did and blessed him.

Covenants

Regardless of the priesthood we hold, if we keep ourselves clean and pure and in tune with the Spirit of the Lord, we find great joy and satisfaction in performing our duties. As we receive the priesthood we make certain covenants with the Lord which are binding and very important. And he expects us to keep those covenants. Here I should like to quote parts of the priesthood covenant:

"For whoso is *faithful* unto the obtaining these two priesthoods of which I have spoken, and the *magnifying their calling*, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. . . .

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:33-34, 43-44; italics added.)

What a tremendous blessing, promise, and responsibility. And this is to everyone who will keep the covenant and applies to all of us. The first four words of the covenant are "For whoso is faithful."

Keep the Commandments

Regarding faithfulness, I should like to say a few words about the Word of Wisdom, chastity, honesty, and keeping the commandments. The Lord has said,

"If ye love me, keep my commandments." (John 14:15.)

I am sure that every man under the

sound of my voice tonight would say that he loves the Lord. But how does he prove it? He said, "If ye love me, keep my commandments."

I realize that there is much evil in the world today. Satan is on the loose, and sometimes we are sorely tempted by him and his cohorts to do things we know we should not do, and in many instances we succumb because we want to be popular with our peers. However, holding the priesthood makes us different, and we must be prepared to be different, to be set apart from the ways of the world, and ready and willing to do the work the Lord has called us to do.

Though science has proven that the use of tea, coffee, tobacco, drugs, and alcohol are detrimental to the body, the world does not have the Word of Wisdom. We are different from the world in that the Lord has given us the Word of Wisdom as a commandment, with a tremendous blessing and promise as recorded in the 89th section of the Doctrine and Covenants.

Word of Wisdom

I should like to share with you tonight an experience and tell you a story regarding keeping the Word of Wisdom. When I was president of the Edmonton Branch in Canada, I was in charge of our priests group. We used to meet in the basement of an IOOF Hall, which had dirt walls and a dirt floor. One of the priests, named Max, was playing on the school basketball team. He was the only member of the Church on that team. The other boys, naturally, had no qualms about using tea, coffee, or tobacco, and sometimes using alcohol. Max, of course, kept the Word of Wisdom strictly. He used to tell the boys about the Word of Wisdom and the evils of breaking it, and he told them that the Lord had promised that they should run and not be weary, and walk and not faint, if they kept the Word of Wisdom. He assured them they

would be better basketball players if they refrained from the use of these things. He was one of the top players, and the boys respected him. It was not long until all of them were keeping the Word of Wisdom.

A few weeks ago I was in Houston, Texas, and was met there by this young man and his family. He told his family of the times we used to meet in the basement of the IOOF Hall and of some of the things he remembered that I had taught them. Then I told the family of his experience with and influence on the basketball team, emphasizing that people always respect one who will live up to his standards, and that he will benefit greatly thereby. Max now is the head geologist in one of the big oil companies in Houston.

I should like to tell you the experience of one of our young men we will call John, who went east to an officers' training school. A new commanding officer came into the school, and they put on a banquet to honor him. There, by every plate, was a cocktail glass. When the proper time came, every one of those potential officers stood up with his cocktail glass to toast that incoming officer—that is, all but one boy, and he raised a glass of milk. It would take a lot of courage, wouldn't it, to stand there with all those officers and see all of those cocktail glasses come up, and stand and raise a glass of milk!

Well, the officer saw it, and he made a beeline for that boy after the entertainment was over and said, "Why did you toast me with a glass of milk?"

"Well, sir," he said, "I've never touched alcohol in my life. I don't want to touch it; my parents wouldn't want me to touch it; and I didn't think you would want me to either. I wanted to toast you, so I thought you would be satisfied if I toasted you with what I am accustomed to drinking."

The officer said, "Report to my headquarters in the morning."

I suppose that boy spent a sleepless night, but when he went to the officer's

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quarters the next morning, do you know what happened? The officer assigned him a place on his staff with this explanation: "I want to surround myself with men who have the courage to do what they think is right regardless of what anybody else thinks about it."

In all my experience, brethren, I have never found a time when living the standards of the Church deprived me or retarded me in any way in advancement or recognition. Surely no one can feel that he is honoring the priesthood and magnifying his calling while he is breaking the Word of Wisdom.

Chastity

Now, regarding chastity. Immorality is so common in the world that it is even affecting some of our priesthood holders, which makes me very sad. The Lord has told us definitely: "Thou shalt not commit adultery." (Exod. 20:14.)

Paul, in speaking to the Corinthians, said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind." (1 Cor. 6:9.)

Helaman, speaking to his people, warned them in these words: "Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon." (Hel. 8:26.)

Wherever we are, associating with boys or girls or young men or young women, it is most important that we remember who we are and act accordingly and never allow ourselves to be led into temptation which will lead us to transgression. We are the spirit children of God, holding the priesthood, in which we must honor and magnify our callings. The breaking of the law of chastity is most displeasing to the Lord and is most detrimental and debasing. It causes heartbreak, remorse of conscience, and deprives one of many

opportunities and blessings which the Lord has in store for the faithful, such as filling a mission, attending the temple, being advanced in the priesthood, and holding responsible positions in the Church organizations.

I humbly pray every night and morning that our members will have the desire and determination and strength to keep themselves morally clean, and I plead with everyone here tonight that he will determine to live as the Lord would have him live, and keep himself free from serious temptation and transgression.

Honesty

Now I should like to say a few words about honesty. There is no greater quality of character than honesty in all we do. My parents taught me when I was just a child never to lie, emphasizing that

*Nothing needs a lie, and
The fault which needs it most grows
two thereby.*

If any of you are guilty of serious sin or transgression, I would urge you to go and confess, repent, and clear your life so that you might prepare yourself to enjoy the blessings that you could not enjoy otherwise.

I am very sorry to report that we have cases where people, both men and women, have lied to go to the temple and to go on missions. The Lord has said that no unclean thing shall enter the temple of God. (See, e.g., D&C 97:15.) When one is being interviewed for a temple recommend or for a mission, he should realize that the bishop and stake president are representing the Lord and that their answers are to the Lord and their commitments to the Lord. The Lord knows and will not be mocked.

Be worthy

We have cases where people have gone to the temple unworthily and have had a guilty conscience for years, wondering whether the ordinance will be binding or effective, and they have come to the President of the Church heartbroken to ask forgiveness and to get the matter cleared up. Let us be honest, true, chaste, benevolent, and virtuous. (See Thirteenth Article of Faith.)

Prospective missionaries should realize that the Lord wants somebody in whom he can place every confidence, one who is clean and worthy in every way to represent him in the mission field. If you are not worthy, don't accept a call, don't lie to get there, but through repentance prepare yourself to go. It is so much better to wait a year or so than to go unworthily. Have the courage and manhood, stamina and determination to face the facts, to tell the truth, to prepare yourselves in every way to do what the Lord would want you to do.

Let us listen to and always remember this profound statement made by the late Richard L. Evans:

"Sometimes and under some conditions it is possible to escape from many things—from prison walls, from false friends, from bad company, from boring people, from old environments—but never from ourselves. When we lie down at night, we are there with our own thoughts—whether we like them or not. When we wake in the morning, we are still there—whether we like us or not. The most persistent thing in life (and, we have no doubt, in death also) is our own consciousness of ourselves. This being so, there is no more pitiable person than he who is uncomfortable in his own company—no matter where he runs or how fast, or how far." (Richard L. Evans, *Richard Evans Quote Book*, Salt Lake City: Publishers Press, 1971, p. 214.)

Repent and forsake sin

The Lord has provided a way by which one can be released from such a condition. He said:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:42-43.)

Let us always remember that we priesthood holders are the royal army of God. We are all volunteers. We are waging war against the devil and evil of all kinds. This is a struggle of right or wrong, life or death, for eternal life. Jesus Christ is our leader—our general. Spencer W. Kimball is our commanding officer. The priesthood is our strength, and we must not weaken our army by breaking the Word of Wisdom, by being immoral, by being dishonest or undependable. We must remain strong and follow the orders of our commanding officer.

If we are to win, we cannot have soldiers AWOL. We must not have deserters. We need and must have a loyal, devoted, dedicated, united front. We cannot lose if we remain clean, obedient, and true to the faith.

Testimony

Let us remember also that every disloyal person weakens our army, and pray that we will not be that person. This is the work of the Lord in which we are engaged. This is his church and kingdom here upon the earth. We are being led by the Lord through our president and prophet, Spencer W. Kimball. May we follow our leader, honor the priesthood, magnify the callings which we have been given, and prove ourselves worthy in every way, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

In the long decades that I have been coming to conference, I have been greatly impressed by the large number of young men—boys—who have come with their fathers. I have noticed time after time certain men who have grown in the Church, who have brought all their sons with them, whether there were four or six or eight or ten, and they have enjoyed this meeting together.

Fathers and sons

This prompted my reading some lines that you may have heard before:

Only a Dad

*... But the Best of Men.
Only a dad, with a tired face,
Coming home from the daily race;
Bringing little of gold and fame
To show how well he has played the
game,
But glad in his heart that his own rejoice
To see him come home and to hear his
voice.*

*Only a dad, of a brood of four,
One of ten million men or more,
Plodding along in the daily strife,
Bearing the whips and scorns of life
With never a whimper of pain or hate,
For the sake of those who at home await.*

*Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving, from day to day,
Facing whatever may come his way;
Silent, whenever the harsh condemn,
And bearing it all for the love of them.*

*Only a dad, but he gives his all
To smooth the way for his children small;
Doing, with courage stern and grim,
The deeds that his father did for him.
These are the lines that for him I pen;
Only a dad, but the best of men.*

(Author Unknown. *Source Book of Poetry*, Al Bryant, comp.; Grand Rapids, Zondewan Publishing House, 1968.)

I hope that every boy that is present tonight feels that way about his father and expresses to his father his affection for him and how grateful he is to have a dad that is faithful and true and dependable.

Preside in love

We hope, as sons, husbands, fathers, and grandfathers, that you, as holders of the priesthood, will be considerate and thoughtful of your sisters, your mothers, your wives, your grandmothers. The priesthood presides in the home, but it must preside as Jesus Christ presides over his Church—in love, in service, in tenderness, and in example.

The Lord has given to all of us, as holders of the priesthood, certain of his authority, but we can only tap the powers of heaven on the basis of our personal righteousness. Thus, for the power of the priesthood to truly be felt in a family requires the righteousness of the men and young men therein. We call to the attention of all our priesthood bearers that our relationship with our wives, mothers, and sisters is one in which we kneel together, whether at the altars of the temple or in our own homes; we serve together, side by side, a beautiful partnership.

Service for youth

We are concerned, brethren, with our need to provide continually significant opportunities for our young men to stretch their souls in service. Young men do not usually become inactive in the Church because they are given too many significant things to do. No young man who has really witnessed

for himself that the gospel works in the lives of the people will walk away from his duties in the kingdom and leave them undone. We hope our bishops, who have a special stewardship in this regard, will see to it they have effective quorum activities and active youth committees. As our young men learn quorum management, they are not only blessing the Aaronic Priesthood youth in those quorums, but they are preparing themselves as future fathers and future leaders for the Melchizedek Priesthood quorums. They need some experience in leadership, some experience in service projects, some experience in speaking, some experience in conducting meetings, and some experience in how to build proper relationships with young women.

We are rearing a royal generation—thousands of whom sit with us here tonight—who have special things to do. We need to provide them with special experiences in studying scriptures, in serving their neighbors, and in being contributing and loving members of their families. All of this requires, of course, time for planning and time to implement—anything but the casualness we sometimes see on the part of some fathers and adult leaders. We have reasons to believe, brethren, that the impact of the world on our LDS youth is not only greater than it has ever been, but that it comes sooner than it has come in the past. Thus, we must do our work better and sooner!

Divorce

We are concerned, brethren, over the mounting number of divorces not only in our society, but also in the Church. We are just as concerned with those whose families and marriages seem to be held together in “quiet desperation.” Those who are careful and thoughtful in courtship will usually be careful and thoughtful in marriage. Those who thoughtfully enter the House of the Lord to be sealed for time

and eternity are much less likely to experience divorce and difficulty, not only because of the influence of that sealing ceremony, but because usually they are better prepared for marriage in the first place. They have not only their young love for each other, but a common bond of love for the gospel of Jesus Christ which they knew before they knew each other. They also have some sense of the spirit of sacrifice and selflessness which underlies every happy marriage in countless ways.

We urge you as leaders, fathers, husbands, and sons to develop even more your capacity to communicate with each other in your families, in your quorums, in your wards, and in your communities. Accept the reality that personal improvement on the part of each priesthood holder is expected by our Father in heaven. We should be growing and we should be developing constantly. If we do, others will sense the seriousness of our discipleship and can then more easily forgive us our frailties which we sometimes show in the way in which we lead and manage.

Set goals

It is most appropriate for Aaronic Priesthood youth, as well as Melchizedek Priesthood men, to quietly, and with determination, set some serious personal goals in which they will seek to improve by selecting certain things that they will accomplish within a specified period of time. Even if the priesthood holders of our Heavenly Father are headed in the right direction, if they are men without momentum they will have too little influence. You are the leaven on which the world depends; you must use your powers to stop a drifting and aimless world.

We hope we can help our young men and young women to realize, even sooner than they do now, that they need to make certain decisions only once. I have mentioned at this pulpit before some determinations made early in my

life, which decisions were such a help to me because I did not have to remake those decisions perpetually. We can push some things away from us once and have done with them! We can make a single decision about certain things that we will incorporate in our lives and then make them ours—without having to brood and redecide a hundred times what it is we will do and what we will not do.

Indecision and discouragement are climates in which the Adversary lives to function, for he can inflict so many casualties among mankind in those settings. My young brothers, if you have not done so yet, decide to decide!

Tradesmen and craftsmen

We hope you will make no less effort to fellowship those members and prospective members who are tradesmen and craftsmen. We must never come to feel in the Church that those who labor in the crafts and skills have somehow done less than they should. We are grateful, of course, for the many professional men in the Church and for those who are thought of as being in our white-collar occupations; but I want us to reach out more than we now do for the men—young and old—who labor in the so-called blue-collar skills, which are more essential to our society than many realize. Indeed, some of these skills are in short supply! Let us reach out in a special way to these men, for among them are many of our prospective elders whose strength and skills we need and whose families will fully affiliate only if these men come and join us in greater numbers.

Avoid extra costs

Let us be careful about piling extra costs upon our members. Priesthood leaders should particularly be careful, as many of our members are experiencing economic difficulties, that

sacrifice, which will always be a part of the kingdom, does not lay unnecessary costs and expenditures upon the basic requirements of tithing, fast offerings, building funds, budgets, etc.

For those of us who are older—who have, so to speak, grown up when the Church was at Winter Quarters in its progress—let us not lose the “Winter Quarters” habit of starting crops to be harvested by those who follow. Let us be pioneers (for our people yet to be born) by planting the wheat of our witness, that those who follow us may eat of the bread of belief in time of famine elsewhere in the world!

I have enjoyed so much what has been said by those who have spoken thus far. I am impressed that our various Church programs are like keys on the keyboard of a piano. Some of the keys are used much more often than others, but all of them are needed from time to time to produce harmony and balance in our lives. So often, therefore, what we are doing in our various talks and meetings is to remind ourselves of the need for balance, the need for fresh emphasis here or there, and the need to do the things that matter most without leaving the other things undone.

Duties as citizens

Please do your duties as citizens of your communities, states, and nations. Uphold and sustain the law. Work within the law to be an influence for that which is good, as the Prophet Joseph Smith counseled us.

Please avoid, even by implication, involving the Church in political issues. It is so easy, if we are not careful, to project our personal preferences as the position of the Church on an issue.

“Strengthen thy brethren”

Develop spiritual strength in yourself, and there will be felicity in the family. Righteousness proceeds outward from the individual to the group.

We will find that if we are converted (through studying, searching, and praying), our immediate desire is to want to help others. True conversion causes us to want to reach out to the living and to the deceased to do what we can to help in each case. If we are truly converted, we will also want to provide for our own in the fullness of what welfare service means.

When the Savior said, "When thou art converted, strengthen thy brethren" (Luke 22:32), he was reminding us not only of an obligation we have, but also of the reality that we really can't strengthen our brethren much until we are personally converted.

No father, no son, no mother, no daughter should get so busy that he or she does not have time to study the scriptures and the words of modern prophets. None of us should get so busy that we crowd out contemplation and praying. None of us should become so busy in our formal Church assignments that there is no room left for quiet Christian service to our neighbors.

Boys need heroes

"Boys need lots of heroes like Lincoln and Washington. But they also need to have some heroes close by. They need to know some man of towering strength and basic integrity, personally. They need to meet them on the street, to hike and camp with them, to see them in close-to-home, everyday, down-to-earth situations; to feel close enough to them to ask questions and to talk things over man-to-man with them." (Walter MacPeck)

I sincerely hope that every father provides that kind of closeness to his boys. Much of this could be taken care of in the regular home evening.

Counsel for bishops

Bishops, never encourage your

members to get a divorce. Encourage them to be reconciled, to adjust their lives, their own personal lives generally.

Have you ever seen a convicted felon? If so, he should get it cleared, for it will affect his life forever.

Youth can receive blessings

The youth of the Church should realize that they do not need to be old men, long experienced, to receive the blessings of the Church. Joseph Smith was only 14 when he had the Vision, 25 when the Church was organized, 18 when he met Moroni, 24 when he got the plates, and 39 when he was martyred.

Thomas B. Marsh was 31, David W. Patten 30, about the time they became apostles. These were all young men, so to speak.

Brigham Young was 28, Heber C. Kimball 28, Orson Hyde only 25, William E. McLellan 24, Parley P. Pratt 23, Luke Johnson 22, William Smith 19, Orson Pratt 18, John F. Boynton 18, and Lyman E. Johnson 18, when the Church was organized on April 6, 1830. And these men, many of them, were of the apostleship in 1835 when the Council of the Twelve was organized. All were still young men when they were deprived of Joseph.

They were able to inspire boys. They became great missionaries. You young boys need not wait to be great. You can be superior missionaries, strong young men, great companions, and happy, trusted Church leaders. You need not wait until tomorrow.

The Lord bless you as you grow year by year to receive the inspiration of the Lord to be able to pass on the glorious blessings of the gospel.

And this, my dear beloved brethren, I pray in the name of Jesus Christ. Amen.

Saturday, April 3

First Day

President Spencer W. Kimball

Sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 125 radio stations will broadcast the conference tomorrow morning (Sunday morning) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines and the countries of South America to a potential Latin American audience of 75 million people.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15.

In leaving this great Priesthood Meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in your driving.

The beautiful music for this Priesthood Session has been furnished by the Combined Institute Priesthood Choir from Cedar City, Ephraim, St. George, and Las Vegas. We are grateful to you young men for your beautiful music and express sincere thanks for the service you have rendered here tonight.

The choir, with Brother Paul Searle conducting, and Brother Roy M. Darley at the organ, will now close this meeting with the song, "O Say, What Is Truth?", following which Elder Marion D. Hanks, Assistant to the Twelve, will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The Combined Institute Priesthood Choir sang "O Say, What Is Truth?"

The benediction was pronounced by Elder Marion D. Hanks, Assistant to the Twelve.

The conference was adjourned until 10 o'clock Sunday morning.

SECOND DAY MORNING MEETING

FOURTH SESSION

The Fourth Session of the General Conference commenced at 10:00 a.m. on Sunday, April 4, 1976.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

Music was provided by the Tabernacle Choir under the direction of Jerold D. Ottley with Alexander Schreiner at the organ.

Prior to the beginning of the

session, the Tabernacle Choir sang "See The Mighty Angel Flying," without announcement.

President Tanner then made the following remarks:

President N. Eldon Tanner

President Spencer W. Kimball who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a cordial welcome to all present this beautiful Sabbath morning

in the historic Tabernacle on Temple Square in this fourth session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall and Salt Palace and those tuned to this conference by radio and television.

Elders Robert D. Hales and Charles A. Didier preside in the Assembly Hall, and Elder James A. Cullimore and Gene R. Cook preside in the Salt Palace.

We acknowledge the presence this morning of government, education and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this Conference.

The Tabernacle Choir, which opened these services singing, "See the Mighty Angel Flying" under the direction of Jerold D. Otley with Alexander Schreiner at the organ, will now render

"A Marvelous Work Has Been Revealed," following which Elder Paul H. Dunn of the First Council of Seventy will offer the invocation.

The Tabernacle Choir sang the number, "A Marvelous Work Has Been Revealed." Elder Paul H. Dunn of the First Council of Seventy offered the invocation.

After the invocation, the hymn "There Is a Green Hill Far Away," was sung without announcement by the Tabernacle Choir.

President Tanner

The Tabernacle Choir has sung, "There is A Green Hill Far Away."

President N. Eldon Tanner

First Counselor in the First Presidency

This being the first general conference in the bicentennial year of the United States of America, I have been doing much pondering and contemplating of this event as it relates to the gospel and the great plan of life and salvation. We are all reading and hearing much concerning the events connected with the founding of this country, and with the modern devices available to us today, the news media reach throughout the world, and we are all aware of our interrelationship with one another's countries.

Be loyal to native country

We would expect every man to be

loyal to his native land—the land in which he was born, the land in which he lives, works, and rears his family. I think of the words of Sir Walter Scott in "The Lay of the Last Minstrel":

*Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him
burn'd
As home his footsteps he hath turn'd
From wandering on a foreign
strand!*

During the last few weeks I, with President Kimball and others of the official party, have had the privilege of

attending area conferences in New Zealand, Australia, and the beautiful islands of the South Seas. New Zealand claims to be a choice land and favored by the Lord, and the night before we left Tahiti, one of the Brethren said, "Well, tomorrow we will be driven out of the Garden of Eden."

We were most favorably impressed by the beauties of the countries wherever we went. Sister Tanner said, "We surely live in a beautiful world." Yes, all countries are greatly blessed by the Lord, and each is uniquely different in its beauties, its people, customs, and traditions.

Destiny of America

Today, however, I should like to confine my remarks to a discussion concerning the Western Hemisphere, and particularly to the United States of America, and to point out the destiny of America in the Lord's eternal plan. The discovery of the Americas was not an accident. The event had been foreordained in the eternal councils. The prophets of old had it in view. Jacob foresaw it when he blessed his son Joseph, calling him "a fruitful bough by a well, whose branches run over the wall . . . unto the utmost bound of the everlasting hills." (Gen. 49:22, 26.)

Moses too made promises to the tribe of Joseph, whose land, America, was to be precious for the things of heaven and of earth, and who would "push the people together to the ends of the earth." (See Deut. 33:13-17.) These are just some of the *biblical* prophecies, and we have the Book of Mormon record which tells of the Jaredites who were the first to come to America. They came at the time of the confusion of languages during the building of the tower of Babel.

Jaredites

Just as Noah was directed, these people too were instructed to build

ships to carry them on the waters. When all was in readiness, they boarded their vessels and "set forth into the sea, commending themselves unto the Lord their God." (Eth. 6:4.)

The account states, "And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them." (Eth. 6:21.)

Lehi crosses the ocean

Then, six hundred years before the birth of Christ, a prophet by the name of Lehi, who had been crying repentance unto the inhabitants of Jerusalem, was commanded by the Lord to depart with his family into the wilderness. Because of the things which he had testified concerning the wickedness of the people and the pending destruction of Jerusalem, he was mocked and scorned, and the people sought to take his life. In obedience to the Lord's instructions, he departed with his family and others, and after a period in the wilderness, they too were instructed to build a ship and sail for the promised land. We read, "And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land." (1 Ne. 18:23.)

Columbus' journey foreseen

While in the wilderness Nephi, the son of Lehi, was permitted to see in vision the things that would transpire concerning the destiny of America—the promised land. He said, "And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came

down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. (1 Ne. 13:12.)

This, as we know, refers to Christopher Columbus, who was impelled by the Spirit of God to cross the ocean for the rediscovery of America, thus assisting in the furthering of God's purposes.

Columbus himself, in a letter to the Spanish hierarchy, wrote, "Our Lord unlocked my mind, sent me upon the sea, and gave me fire for the deed. Those who heard of my emprise called it foolish, mocked me, and laughed. But who can doubt but that the Holy Ghost inspired me?" (Quoted in Mark E. Petersen, *The Great Prologue*, Deseret Book Co., 1975, p. 26.)

During the voyage, after weeks of sailing with no sign of land, mutiny raised its head. Finally, Columbus promised the captains of the *Pinta* and the *Niña*, both of whom wanted to turn back, that if no land was sighted in forty-eight hours, they would turn back. Then he went to his cabin and, in his words, "prayed mightily to the Lord." On October 12, the very next day, they sighted land.

Nephi saw in vision also the coming of the Pilgrims, who came to escape religious persecution. He foresaw the coming to America of peoples from many nations, their wars and contentions. As Nephi said, they did humble themselves before the Lord and "the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations." (1 Ne. 13:18-19.)

Government of the United States

Thus the American colonies at-

tained their independence and set up the government of the United States, all under the divine intervention of God in preparing this land for its divine destiny.

At this point we pay tribute to those great men who accepted and met the great challenge to establish a constitution for the government of this so-called new land. That this too was divinely inspired is attested by the word of the Lord when he said, "According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:77-80.)

The U.S. Constitution

No constitution on earth has endured longer than this one. We seek, and usually find, the answers to today's questions in this document of yesterday. It was and is a miracle. Both Washington and Madison referred to it as such. It is an inspired document written under the guidance of the Lord. James Madison, commonly called the father of the Constitution, recognized this inspiration and gave the credit to "the guardianship and guidance of the Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising republic." (Petersen, *Prologue*, p. 95.)

We believe that the Constitution was brought about by God to ensure a nation where liberty could abound and where his gospel could flourish. Joseph Smith said, "The Constitution of the United States is a glorious standard—it is founded in the wisdom of God—it is a heavenly banner." (Petersen, *Prologue*, p. 75.)

Preparation for a restoration

Among other things, the Constitution guaranteed the religious freedom that allowed the Reformation to continue and flourish. Many of these great reformers stated that their effort was to reassert the basic Christian teachings of the Bible—but they acknowledged that they possessed no authority to administer the ordinances of the Church, or to reestablish the original church of Jesus Christ. Luther said, "Christianity has ceased to exist among those who should have preserved it."

Roger Williams, founder of the Baptist Church in America, said, "There is no regularly constituted church on earth, nor any person qualified to administer any church ordinances." (LeGrand Richards, *A Marvelous Work and a Wonder*, Deseret Book Co., 1973, p. 29.)

We believe that both freedom and the continuing reformation that flourished here occurred in preparation for a restoration from heaven of the full gospel of Jesus Christ. That restoration began in the United States of America in the 1820s through the instrumentality of the Prophet Joseph Smith, who was chosen by the Lord and who, through personal manifestations from heavenly messengers, received pertinent records which contained the authentic record of early American peoples and God's dealings with them. He received the priesthood and authority to reestablish the church of Jesus Christ in these latter days.

At the time of this restoration, God

the Father and his Son Jesus Christ actually appeared to Joseph Smith, as they had appeared to leaders of previous dispensations. They announced to him that Christ's church would be reestablished upon the earth, with a restoration of the same principles and ordinances and organization which existed in the primitive church, from which there had been an apostasy, as documented by irrefutable evidence. This restoration was the greatest event in the history of mankind since the birth, death, and resurrection of our Savior, Jesus Christ.

Christ in the Americas

Significantly, the early Americans to whom we have referred were aware of the birth, death, and resurrection of the Savior because they saw the same signs and wonders as those in the Old World foretelling the coming of the Lord, his life, mission, and subsequent death and resurrection.

Referring to these same early Americans, the Lord said, as recorded in the New Testament, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

In the Book of Mormon we have a beautiful account of Christ's visit to these "other sheep" following his resurrection, when they heard his voice and recognized him as he showed the nail prints in his hands and feet. We know these were the "other sheep" because he said, "Ye are they of whom I said: Other sheep I have which are not of this fold." (3 Ne. 15:21.) He taught them the gospel. He instituted the sacrament and ordained disciples. He gave authority to confer the Holy Ghost, healed the sick, and blessed the little children. He prayed unto the Father for them.

We read, "The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"... and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (3 Ne. 17: 16-17.)

America's future

Now, what of America's future? How can we best show our appreciation to God for these marvelous blessings of freedom, of a place where his true and everlasting gospel was restored, of the preparation and divine guidance in every event leading to that most significant event? We must remember what the Lord told the Jaredites when they were first brought to this land: "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, *if they will but serve the God of the land, who is Jesus Christ*, who hath been manifested by the things which we have written." (Eth. 2: 12; italics added.)

Many years ago in a volume entitled *Beacon Lights of History*, Dr. John Lord, referring to the discovery of America, said, after speaking of her great potential, "The world has witnessed many powerful empires which have passed away and left 'not a rack behind.' What remains of the antediluvian world? . . . What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage—those great centers of wealth and power? What remains of Roman greatness even, except in laws and literature and renovated statues? . . . What is the simple story of all the ages?—industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?

"Now if this is to be the destiny of America—an unbounded material growth, followed by corruption and ruin—then Columbus has simply extended the realm for men to try material experiments. Make New York a second Carthage, and Boston a second Athens, and Philadelphia a second An-

tioc, and Washington a second Rome, and we simply repeat the old experiments.

But has America no higher destiny than to repeat the old experiments and improve upon them and become rich and powerful? Has she no higher and nobler mission? If America has a great mission to declare and to fulfil, she must put forth altogether new forces, and these not material. And these alone will save her and save the world. . . . The real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be moral and spiritual—that which the ancients lacked."

"Blessed forever"

We are all a part of America's future. Our job is to learn and benefit from the past and to go forward in righteousness, keeping the commandments of God. In this connection the prophet Lehi said, "Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (2 Ne. 1: 7.)

George Washington's prayer

As we pray daily to God for guidance, we should all make the same plea as George Washington did in his prayer for our country:

"Almighty God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will.

"Bless our land with honorable industry, sound learning and pure manners.

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"Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way.

"Defend our liberties, and fashion into one united people the multitudes brought out of many kindreds and tongues.

"Endue with the spirit of wisdom those whom in Thy name we entrust the authority of government, that there may be peace and justice at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

"In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail.

"All of which we ask through Jesus Christ, our Lord, Amen."

Duties as citizens

We encourage our people to be good, loyal, law-abiding citizens. "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Twelfth Article of Faith.)

Also, it is our duty to seek diligently for and support and uphold good, honest, honorable, and wise representatives to govern us. Let me reiterate the message left with the Saints nearly sixty years ago at the general conference in April 1917 when Elder Anthony W. Ivins, after discussing religious liberty and the Constitution, said, "I feel authorized to say, here this afternoon, that these liberties which have come to men, both religious and civil, have not been established by the Lord to be destroyed, but that they are here to remain until liberty shall prevail from the rivers to the ends of the earth, until God's kingdom shall be established among men, and his will done upon earth as it is done in heaven. Until the universal Fatherhood of God, and brotherhood of man shall be recognized, and the kingdoms of this world become the kingdoms of Christ,

who shall reign as Prince of Peace." (*Conference Reports*, April 1917, pp. 54-55.)

Testimony

And I bear testimony that The Church of Jesus Christ of Latter-day Saints is the kingdom of God here upon the earth, with the Lord directing the work through our prophet, President Spencer W. Kimball. May I urge everyone everywhere to help bring to pass righteousness, in whatever country you may reside, by obedience to the laws and ordinances of the gospel. If you are active members of the Church you will know what they are. If you are not, may I invite you to avail yourselves of the opportunity to investigate and gain a knowledge and testimony for yourselves that the gospel in its fulness has been restored, with the authority to administer the ordinances thereof, and is here upon the earth.

Only as we accept and live the teachings of the gospel can the destiny which God planned for America be realized and the world united in peace and brotherhood. That this may speedily come to pass I humbly pray in the name of Jesus Christ. Amen.

Following President Tanner's sermon, the Tabernacle Choir without announcement sang the hymn, "Ye Simple Souls Who Stray."

President N. Eldon Tanner

The Tabernacle Choir had just sung, "Ye Simple Souls Who Stray."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere welcome and greetings.

We shall now be pleased to hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

Some weeks ago a bewildered father asked, "Why is it I seem to be able to communicate with everyone except my own son?"

I responded with, "What do you mean you can't communicate with your son?"

"It's just that whenever I try to tell him anything, he tunes me out," he replied.

Family communication

During our private discussion which followed, and very often since, I have concluded that perhaps one of the principal reasons we fail to relate appropriately with family members is because we fail to apply some basics of personal communications. In Hebrews 13:16 we read, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Communication in the family will often be a sacrifice because we are expected to use our time, our means, our talent, and our patience to impart, share, and understand. Too often we use communication periods as occasions to tell, dictate, plead, or threaten. Nowhere in the broadest sense should communication in the family be used to impose, command, or embarrass.

To be effective, family communication must be an exchange of feelings and information. Doors of communication will swing open in the home if members will realize time and participation on the part of all are necessary ingredients. In family discussions, differences should not be ignored, but should be weighed and evaluated calmly. One's point or opinion usually is not as important as a healthy, continuing relationship. Courtesy and respect in listening and responding during discussions are basic in proper dialogue. As we learn to participate together in meaningful associations, we

are able to convey our thoughts of love, dependence, and interest. When we are inclined to give up in despair in our efforts to communicate because other family members have failed to respond, perhaps we would do well not to give up, but rather to give and take in our conversations. How important it is to know how to disagree with another's point of view without being disagreeable. How important it is to have discussion periods ahead of decisions. Jones Stephens wrote, "I have learned that the head does not hear anything until the heart has listened, and that what the heart knows today the head will understand tomorrow."

Let me share with you seven basic suggestions for more effective family communication.

Sacrifice

1. *A willingness to sacrifice.* Be the kind of a family member who is willing to take time to be available. Develop the ability and self-discipline to think of other family members and their communication needs ahead of your own—a willingness to prepare for the moment—the sharing moment, the teaching moment. Shed the very appearance of preoccupation in self, and learn the skill of penetrating a family member's shield of preoccupation. Sad is the day when a daughter is heard to say, "My mother gives me everything except herself."

Too early and too often we sow the seeds of "Can't you see I'm busy? Don't bother me now." When we convey the attitude of "Go away, don't bother me now," family members are apt to go elsewhere or isolate themselves in silence. All family members on some occasion or other must be taken on their own terms so they will be willing to come, share, and ask.

It takes personal sacrifice to com-

municate when conditions are right for the other person—during the meal preparation, after a date, a hurt, a victory, a disappointment, or when someone wants to share a confidence. One must be willing to forego personal convenience to invest time in establishing a firm foundation for family communication. When communication in the family seems to be bogging down, each individual should look to himself for the remedy.

If we would know true love and understanding one for another, we must realize that communication is more than a sharing of words. It is the *wise* sharing of emotions, feelings, and concerns. It is the sharing of oneself totally. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." (James 3:13.)

Setting stage

2. *A willingness to set the stage.* The location, setting, or circumstances should be comfortable, private, and conversation-conducive. Effective communications have been shared in a grove of trees, on the mount, by the sea, in family home evening, during a walk, in a car, during a vacation, a hospital visit, on the way to school, during the game. When the stage is set, we must be willing to let the other family member be front and center as we appropriately respond.

Months and years after the score of a baseball game is long forgotten, the memory of having been there all alone with Dad will never dim. I'll not soon forget a ten-year-old girl excitedly telling me she had just ridden in the car with her daddy all the way from Salt Lake to Provo and back. "Was the radio on?" I asked. "Oh, no," she responded, "all Daddy did was listen and talk to me." She had her daddy all to herself in a setting she'll not soon forget. Let the stage be set whenever the need is there.

Let the stage be set whenever the other person is ready.

Listening

3. *A willingness to listen.* Listening is more than being quiet. Listening is much more than silence. Listening requires undivided attention. The time to listen is when someone needs to be heard. The time to deal with a person with a problem is when he has the problem. The time to listen is the time when our interest and love are vital to the one who seeks our ear, our heart, our help, and our empathy.

We should all increase our ability to ask comfortable questions, and then listen—intently, naturally. Listening is a tied-in part of loving. How powerful are the words, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

"For the wrath of man worketh not the righteousness of God." (James 1:19-20.)

Voice feelings

4. *A willingness to vocalize feelings.* How important it is to be willing to voice one's thoughts and feelings. Yes, how important it is to be able to converse on the level of each family member. Too often we are inclined to let family members assume how we feel toward them. Often wrong conclusions are reached. Very often we could have performed better had we known how family members felt about us and what they expected.

John Powell shares this touching experience: "It was the day my father died. . . . In the small hospital room, I was supporting him in my arms, when . . . my father slumped back, and I lowered his head gently onto the pillow. I . . . told my mother . . .

"It's all over, Mom. Dad is dead."

"She startled me. I will never know why these were her first words to me after his death. My mother said: "'Oh,

he was so proud of you. He loved you so much."

"Somehow I knew . . . that these words were saying something very important to me. They were like a sudden shaft of light, like a startling thought I had never before absorbed. Yet there was a definite edge of pain, as though I were going to know my father better in death than I had ever known him in life.

"Later, while a doctor was verifying death, I was leaning against the wall in the far corner of the room, crying softly. A nurse came over to me and put a comforting arm around me. I couldn't talk through my tears. I wanted to tell her:

" 'I'm not crying because my father is dead. I'm crying because my father never told me that he was proud of me. He never told me that he loved me. Of course, I was expected to know these things. I was expected to know the great part I played in his life and the great part I occupied of his heart, but he never told me.' " (*The Secret of Staying in Love*, Niles, Ill.: Argus, 1974, p. 68.)

How significant are God's words when he took the time to vocalize his feelings with, "This is my beloved Son," yes, even the powerful communication, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

Often parents communicate most effectively with their children by the way they listen to and address each other. Their conversations showing gentleness and love are heard by our ever-alert, impressionable children. We must learn to communicate effectively not only by voice, but by tone, feeling, glances, mannerisms, and total personality. Too often when we are not able to converse with a daughter or wife we wonder, "What is wrong with her?" when we should be wondering, "What is wrong with our methods?" A meaningful smile, an appropriate pat on the shoulder, and a warm handshake are all-important. Silence isolates. Strained silent periods cause wonderment, hurt, and, most often, wrong conclusions.

God knows the full impact of continuing communication as he admonishes us to pray constantly. He, too, has promised to respond as we relate to him effectively.

Do not judge

5. *A willingness to avoid judgment.*

Try to be understanding and not critical. Don't display shock, alarm, or disgust with others' comments or observations. Don't react violently. Work within the framework of a person's free agency. Convey the bright and optimistic approach. There is hope. There is a way back. There is a possibility for better understanding.

Let a common ground for personal decision be developed. "Neither do I condemn thee: go, and sin no more" (John 8:11) are words that are just as gentle and effective today as when they were first uttered.

Avoid imposing your values on others. When we can learn to deal with issues without involving personalities and at the same time avoid bias and emotions, we are on our way to effective family communications. When a family member makes a decision which may be inadequate or improper, do we have the ability and patience to convey the attitude that we don't agree with his decision but he has the right of choice and is still a loved member of the family?

It is easy to point out mistakes and pass judgment. Sincere compliments and praise come much harder from most of us. It takes real maturity for a parent to apologize to a child for an error. An honest apology often makes the son or daughter feel surprisingly warm toward the mother or father or brother or sister. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2.)

Be worthy of trust

6. *A willingness to maintain confidences.* Be worthy of trust even in

trivial questions and observations. Weighty questions and observations will only follow if we have been trustworthy with the trivial. Treat inner-most trusts and concerns with respect. Build on deserved trust. Individuals who are blessed to have a relationship with someone to whom they can confidently talk and trust are fortunate indeed. Who is to say a family trust is not greater than a community trust?

Communicate patiently

7. *A willingness to practice patience.* Patience in communication is that certain ingredient of conduct we hope others will exhibit toward us when we fail to measure up. Our own patience is developed when we are patient with others.

"Be patient; be sober; be temperate; have patience, faith, hope and charity." (D&C 6:19.)

"I get sick and tired of listening to your complaints" and "I have told you a thousand times" are but two of many often-repeated family quotations that indicate patience is gone and channels of communication are plugged.

It takes courage to communicate patiently. We constantly need to express pride, hope, and love on a most sincere basis. Each of us needs to avoid coming through as one who has given up and has become totally weary in trying.

The correction of family members in front of others is to be avoided. Much more notice is taken in quiet, private conversation. Calm endurance is a priceless virtue in one's relationship with all family members.

When family members tune each other out, communication is not taking place. Words spoken are unheard, unwanted, and resisted when we fail to understand the basics for proper interchange. Each must be willing to do his part to improve, since the family unit is the basic foundation of the Church. Proper communication will always be a

main ingredient for building family solidarity and permanence.

Effective communication

I pray our Heavenly Father will help us to communicate more effectively in the home through a willingness to sacrifice, a willingness to listen, a willingness to vocalize feelings, a willingness to avoid judgment, a willingness to maintain confidences, and a willingness to practice patience. "How forcible are right words!" (Job 6:25.) Yes, how forcible are right words shared at the right moment with the right person.

May our gracious and kind Heavenly Father help us in our needs and desires for more effective family communication. Communication can help build family unity if we will work at it and sacrifice for it. For this goal, I pray in the name of the Lord Jesus Christ. Amen.

Without announcement, the Tabernacle Choir sang "The Voice of God Again is Heard."

President N. Eldon Tanner

We have just listened to Elder Marvin J. Ashton of the Council of the Twelve, followed by the Choir singing, "The Voice of God Again is Heard."

The Choir and Congregation will now join in singing, "How Firm a Foundation," following which we shall hear from Elder Joseph B. Wirthlin, Assistant to the Twelve and Supervisor of the Europe Area.

The Tabernacle Choir was joined by the congregation in singing the number, "How Firm A Foundation."

Elder Joseph B. Wirthlin

Assistant to the Council of the Twelve

Centuries ago, when Jesus taught his disciples at Capernaum on the shores of the Sea of Galilee, he said, "where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) It is the precious privilege of Latter-day Saints to live, meet, and worship in the name of the Savior of mankind, and to enjoy his sustaining and regenerating spirit in every facet and dimension of their lives.

The Church in Europe

Since last October, Sister Wirthlin and I have traveled many thousands of miles over central Europe, Scandinavia, and Finland, working with the eleven mission presidents and the eight stake presidents who preside in those areas. Here we have learned to know over 1,500 missionaries who radiate and communicate the reality of the truth that Jesus is in their midst. They have asked me to express their great love and appreciation for you at home. If you could hear them bear their testimonies, you would literally tingle with enthusiasm and love for the gospel truth.

Neither must we neglect to mention our servicemen in Europe. To most of them the gospel of Jesus Christ means everything. They have caught the spirit that is present where and when "two or three are gathered together" in the name of the Master. What the gospel does for them is tremendously and unbelievably wonderful! These young men and their families are a tribute to the Church—an inspirational force. They are among the most devoted of all our members. They have donated thousands of dollars and incalculable time and effort toward the building of chapels in Europe—chapels that most of them may never see, since they most likely will be gone home or elsewhere before the chapels are built and dedicated. The crowning glory of the work

of the kingdom in Europe, however, is the thousands of faithful members who work tirelessly and joyfully both to live the gospel and to share it with others.

James Covill

The charge and the responsibility these unselfishly committed saints have taken upon themselves have evolved as portrayed in a revelation given through the Prophet Joseph Smith to James Covill, who had been a Baptist minister for forty years. The first step in the process of becoming a Latter-day Saint, Brother Covill was told, as recorded in the Doctrine and Covenants, is truly to accept the gospel, of which the Lord says, "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom." (D&C 39:6.)

Following his acceptance of the gospel, Brother Covill was charged to do what is the uncompromising obligation of all of us today. For the Lord says, "And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel." (D&C 39:11.) And here is the promise made to Elder Covill: "And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face." (D&C 39:12.) What is said here to James Covill in this dispensation, when the Church was only nine months old, applies with equal force to us now—and is a remarkable and powerful reiteration of the promise made by the Savior during his earthly ministry. His pledge that he will be in our midst when two or three are

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gathered together in his name is a wonderful declaration of his unbounded love for each of us and assures us of his presence in our church services, in our individual lives, and in the intimate circles of our families.

"Let your light so shine"

What I mean when I say Jesus meant his presence to be felt in the intimate circle of each of our families may be depicted in the lives of two sisters, friends of ours, who live in two widely separated stakes. One sister married out of the Church. She had hoped to convert her husband and then be married and sealed in the temple. She had developed one of the most lovely and spiritual personalities. Her husband, however, has never caught the spirit nor acknowledged the truth of the gospel and has been a passive influence in the religious life of his family. Nevertheless, this sister set a beautiful example for her family and drew the children to accompany her in the performance of their church duties and responsibilities. She and the children, despite what could have been a ready excuse for neglect and indifference, exemplified the admonition of Jesus when he said, "Let your light so shine before men, that [others] may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

The second sister married a fine man who was a faithful Latter-day Saint. As the years sped by, they carelessly omitted what they had at first intended conscientiously to do—worship together in the name of Jesus that he might be in the midst of their family activities. Although always admiring the Church and its principles, they had forgotten that they were now in fact the salt of the earth that had "lost its savor." (Matt. 5:13.)

In a conversation about their children, the second sister said to the first, "Why have your children turned out so well and why are they so active in

the Church despite the fact that you married out of the Church?" The first sister replied, "I took my children with me to Sunday School and sacrament meeting." Surprised, the second sister said, "I *sent* mine." And the first sister answered with greater emphasis, "But I *took* mine!" Hers was a case, as Jesus said, of "where two or three are gathered together in my name, there am I in the midst of them," and this can be true for all of us wherever we may be, at home or elsewhere.

Do His will

On another occasion Jesus said, "I stand at the door, and knock." (Rev. 3:20.) Unless we open the door and permit him to come into our lives, he can't enter into our midst. Mere knowledge in itself may be, but it is not necessarily, power. Knowledge is not motivation. Neither is logic. That the springs of human action are inherently in the feelings, not the intellect, and that conduct generates feeling are set forth in the Doctrine and Covenants in these words: "And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D&C 84:88.)

Only in accepting our Savior and doing his will do we acquire the "feeling to do right." If we break the commandments, we get a "feeling" for that too. This explains why parents' hearts may be broken and bowed in shame because of the sins and waywardness of their sons and daughters. They are puzzled and perplexed. They say, "We brought them up to be righteous boys and girls, and our family has always been a good family. We didn't teach them to behave like this!" The children learned all the precepts, but precepts do not necessarily furnish the will and desire to do right. Indeed, ignorance is not the only cause of sin and deplorable conduct. Fundamental to most wrong-

doing is a lack of desire, the absence of a strong motive or the right influence, and a deficiency in living the precepts. Individuals who do right and "hunger and thirst after righteousness" (Matt. 5:6) get and keep alive through their actions the feeling to do right. Inherent in the first principles of the gospel is the "desire principle"—the desire to love God and fellowmen "with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) To attain these heights, each of us must work in harmony with God's will and create a spiritual climate that will bring Jesus into the midst of our lives; and then we must continue to live "with an eye single to [his] glory." (D&C 4:5.)

Savior in our midst

This conviction is clearly demonstrated in the lives of our great mission presidents, servicemen, missionaries, and devoted Church members. What I am trying to say about the Savior's being in our midst, whether we be two or three or many, is clearly portrayed in Paul's eloquent description of the process of attaining spiritual perfection. He said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples." (1 Thess. 1:5-6.)

May I restate for the sake of emphasis what these inspired writings contain for each of us. Paul rejoiced in the fact that what he had told the Thessalonians was not meaningless words to them, for they had listened with great interest, and what was taught them produced a powerful desire for righteousness in their lives. He was explicit in stressing that the Holy Spirit also gave them full assurance that what was taught was true. He did not hesitate

to say that his life, as well, was further proof to them of the truthfulness of the message. Paul was pleased that the gospel message had been received with such joy and happiness, despite many hardships. Finally, he noted what must have been their crowning achievement—that they were inspiring examples to all their neighbors and that from them the word of the Lord had extended to others everywhere, far beyond their boundaries. Paul paid tribute to them when he told them that wherever he traveled, he found people telling him about their remarkable good works and faith in God.

Keep laws and commandments

In this bicentennial year, it is well for us to be reminded again and again that knowing and keeping the divine laws and commandments have always generated faith, righteous living, and inspiration in our people.

I recall that when the Saints settled in a new area, they were troubled about how permanently they were to build their houses. They had often moved from place to place. When they asked the Prophet Joseph Smith about this, he said, "Build as if you are going to stay forever." The founders of our country—as we believe, divinely inspired—built our nation to endure. And our Church leaders today never for a moment lose sight of their sacred mission. They are building for us, for those to follow, for the future, for eternity.

There is a great lesson to be learned by all of us in a careful study of our history. The success of our Church may be attributed to our faith in God and to our being led under the inspired guidance of strong and devoted leaders, never taking the shortcuts, and keeping Jesus and his divine teachings dynamically in our midst.

Testimony

It is my privilege to testify to the

truth of the gospel of Jesus Christ and to the motivating leadership of our great prophet, President Spencer W. Kimball, and to the power and appeal of his exemplary, shining life, and to the divine calling of the Brethren, and to the strength and nobility to be found in the good lives of thousands of Latter-day Saints throughout the world.

Wherever two or three of us are gathered together, I pray that the Savior may be in the midst of us because of

our righteousness, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Joseph B. Wirthlin, Assistant to the Twelve.

Elder Robert L. Simpson, Assistant to the Twelve and Supervisor of the South Pacific Area, will now address us.

Elder Robert L. Simpson

Assistant to the Council of the Twelve

My beloved brothers and sisters, the gospel is true and we rejoice in that knowledge. What a lovely sweet spirit we have had at this conference. And how wonderful and true all the messages have been.

May I first of all bring each of you the love from the people of the South Pacific. And when you bring love from that area, you have to carry a couple of extra bags. I bring you that love and I want you to know that these people are filled with love and faith.

A sacred vow

We meet as disciples of the Lord Jesus Christ. We love him, and we want to help him in doing that which has to be done. And Heavenly Father loves his children—those who live now, those as yet unborn, and those who have lived and died. We can be part of that process through our commitment.

The fifth chapter of Ecclesiastes, verses four and five, states:

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

"Better is it that thou shouldest not

vow, than that thou shouldest vow and not pay." (Eccles. 5:4-5.)

Every member of this Church takes upon himself a sacred vow as he submits himself to the waters of baptism. One day in seven, each Sabbath day, we assemble to renew that sacred vow and commitment as we partake of the sacrament.

Four objectives

I would like to suggest that as Church members we keep four prime objectives uppermost in our minds. All four of these objectives involve people, for his church is a people-oriented church. Just as people were the main concern of the Savior, so it should be with each of us, if we are to assist the Master in achieving his end result: to "bring to pass the immortality and eternal life of man." (Moses 1:39.)

Eternal life for the individual requires priesthood. It requires priesthood action; it requires conformity to priesthood principles. The four people-oriented objectives in the life of those who profess to call themselves members of his church are these:

First, the obligation to prepare

one's self and one's immediate family for the presence of the Lord;

Second, the obligation to be our brother's keeper and to lift other Church members;

Third, the obligation to share the most precious gift we have, the gospel, with those who have not yet caught the vision; and

Fourth, the obligation to provide an opportunity of eternal blessings for our kindred dead.

Personal Welfare

Please note that your own personal welfare was first on the list, because the last three great obligations can only be accomplished from a source of strength and confidence. The world has too many cases already of "the blind leading the blind." Our source of knowledge is light and truth. It is the word of God in the beautiful framework of continuing revelation. Truth and light must indeed be received before there can be a dissemination of it. The Savior provided living water to the spiritually deprived. We should strive for that capability also. Ours is not the role of the book vendor who merely carries out an exchange. As we convey properly, we must give of ourselves. Truth travels best on the wings of personal testimony and individual worthiness.

The Lord said to Peter, "When thou art converted, strengthen thy brethren." (Luke 22:32.) And just as important is the response given the Lord by Peter on that occasion, when he vowed: "Lord, I am ready to go with thee, both into prison, and to death." (Luke 22:33.)

God's work and glory starts with our preparedness. He counsels: "Let every man learn his duty." (D&C 107:99.) It requires dedication: "Seek ye first the kingdom of God." (Matt 6:33.) It demands conformity, the singular way: "Come . . . follow me." (Matt. 19:21.)

Only after true conversion,

exemplified by a demonstrated willingness to improve our lives, can we be counted on as one standing on solid ground, as one ready to respond to the call, as one prepared to lift others.

Teach one another

Our second obligation is to be our brother's keeper, to be our sister's keeper, to seek after the lost sheep, to teach one another the doctrines of the kingdom.

I bear testimony to you that home teaching is the divinely inspired method by which we can best touch lives within this Church. Right beside this tremendous priesthood process is Relief Society visiting teaching. Paul had the spirit of home teaching and visiting teaching when he wrote to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.)

And now, listen to this, directly from the Lord: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:77.) This is not a mere suggestion, but listen: "I give unto you a *commandment* that you shall teach one another."

I like the analogy I once heard about home teaching. The speaker held up a piece of Scottish plaid and suggested that in our minds we think of each color in the plaid as a separate program of the Church. Then he asked the question: "Which color is home teaching?" The answer: "Home teaching is not a single color; it is the total fabric." Home teaching, properly carried out, could well involve every facet of the Church according to the varying needs of each family. I like that! Too often we think of home teaching as "just another program." It can, and should, be as long and as broad as the entire Church spectrum.

Now, all four billion souls now liv-

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ing on the earth are very dear indeed to our Heavenly Father. They, also, need what you and I have. To see that they have an opportunity to hear, and hopefully accept, is another of our important responsibilities. Thus we help Heavenly Father to further accomplish his work and his glory—to assist in bringing all of his children into the circle.

Missionary work

So, the third great objective and vow that we have taken upon ourselves involves these four billion souls. It means continually seeking out and teaching those who might be ready now. This teaching is best done in an appropriate, orderly, and sincere way that will lead to their unqualified acceptance of gospel truth. The Savior said: "Go ye into all the world" (Mark 16:15), and we *are* going, some 23,000 strong. We are now carrying the truth of the gospel to some fifty nations. But even today's effort is not enough, says the prophet. Every single person in the Church twenty-five years and younger should be considered as a prospective missionary and the rest of us should become involved in training them, in encouraging them, and in helping them to save funds that they may be self-financed as far as possible.

Area Conferences

During the recent tour of area conferences in the South Pacific, President Kimball was obviously impressed as we met dozens of Indian converts in Fiji. He recognized these pioneers of their race as the possibility for a future thrust into the masses of India when the time is right.

The first hour of our Sunday morning session in Sydney was carried live on national television into tens of thousands of homes across Australia. The talks were superb, and the choir sang beyond their natural abilities. It was a miracle that we were meeting in the

Sydney Opera House, a dramatic story in itself. Just in a word, the Sydney Opera House is normally booked two to three years in advance. There is an impressive history of practically no cancellations. And less than two months prior to conference time, there was a cancellation that no one can really explain—no one except the Lord, that is! You see, it just so happened to be on our weekend! The Lord moves in mysterious ways, his wonders to perform. The possibility of a national telecast was largely made possible by the acquisition of the Opera House as the conference location.

Listen to a few typical nonmember responses sent in from all over Australia after viewing that telecast.

The first one: "Well, how real can you get? It was simple and kind towards the family tie, of love between one another, even a little old-fashioned. There was a spiritual understanding for me."

Another person said: "Even though I am not a Mormon, I found a deep sense of wisdom in this program."

Still another: "I learned more about your Church from the address of your president than any literature could convey. I enjoyed the choir and the message; great work."

Listen to this one: "What an inspiring message I heard this morning. I was only sorry I could not have watched right through, but was going to my own church."

And another person wrote: "I would be interested in any literature you may care to send—but no callers—yet."

And still another: "My heart is filled with the love of God and fellowmen after viewing your inspirational telecast."

And finally this one: "If one could imagine heaven, then these wonderful people have given me a glimpse. I realize now I am desperate for salvation. Here truly must be the answer. Help!!"

The whole world is crying for help! Isn't it thrilling to be a part of this significant surge forward! There must be rejoicing in the heavens as well. You and I have a commitment to be missionaries; and if that message isn't clear, you haven't been listening!

Our kindred dead

The largest segment of Heavenly Father's family that needs our help is our kindred dead. To suppose that we as baptized members of the Church can turn away from our forebears is the surest way I know of becoming ineligible for the ultimate blessings we all seek so earnestly. The Prophet Joseph Smith recorded this in the 128th section of the Doctrine and Covenants as he wrote to the Church members in 1842 under the spirit and direction of the Lord:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect." (D&C 128:15.)

We seek exaltation. To achieve that means perfection, and the direction is clear. We cannot be made perfect without our dead. We must seek them out; we must do for them that which they cannot do for themselves.

Many of us are coasting along under the false illusion that now the computer and the microfilm will do it all for us! Though these modern methods are essential and helpful, no machine will ever be able to provide salvation for any man unless that man does what he must do himself. There are no shortcuts to exaltation.

Brothers and sisters, save our dead? we must—such is our commitment. Carry the gospel to every nation, kindred, tongue and people? we must—such is our commitment. Be our brother's keeper and teach one another? we must—such is our commitment. Learn our individual duty well and teach our families, as we overcome petty weaknesses? we must—for such is our commitment.

"Pay what thou has vowed."

Yes, it all starts right here with you and me and the commitment or vow that we have made with our Heavenly Father, for he said:

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed." (Eccles. 5:4.)

And this is my hope and prayer for all of us, in the name of Jesus Christ. Amen.

Following Elder Simpson's talk, the Tabernacle Choir sang "Reverently and Meekly Now" without announcement.

President N. Eldon Tanner

We have just listened to Elder Robert L. Simpson, Assistant to the Twelve and Supervisor of the South Pacific Area, followed by the Tabernacle Choir singing "Reverently and Meekly Now."

We shall now be pleased to hear from Elder Gordon B. Hinckley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Gordon B. Hinckley

Of the Council of the Twelve

If the Lord will inspire me, I desire to speak on what may be regarded as a most ordinary subject. But I believe it to be of the very essence of the gospel. Without the quality of character of which I speak, the fabric of our society will disintegrate into ugliness and chaos. That quality of character is personal honesty.

Honesty and conscience

Among many unsigned letters I have received was one of particular interest. It contained a \$20 bill and a brief note which stated that the writer had come to my home many years ago. When there was no response to the bell, he had tried the door and, finding it unlocked, had entered and walked about. On the dresser he saw a \$20 bill, took it, and left. Through the years his conscience had bothered him and he was now returning the money.

He did not include anything for interest for the period during which he had used my money. But as I read his pathetic letter I thought of the usury to which he had subjected himself for a quarter of a century with the unceasing nagging of his conscience. For him there had been no peace until he had made restitution.

Our local papers carried a similar story the other day. The state of Utah received an unsigned note together with \$200. The note read: "The enclosed is for materials used over the years I worked for the state—such as envelopes, paper, stamps, etc."

Imagine the flood of money that would pour into the offices of government, business, and merchants if all who have filched a little here and there were to return that which they had dishonestly taken.

The cost of every bag of groceries at the supermarket, of every tie or blouse bought at the shopping center in-

cludes for each of us the burden of shoplifting.

Personal dishonesty costs

How cheaply some men and women sell their good names! I recall the widely publicized case of a prominent public figure who was arrested for taking an item costing less than \$5. I do not know whether he was ever convicted in the courts, but his petty misdeed convicted him before the people. In a measure, at least, his foolish act nullified much of the good he had done and was capable of yet doing.

Each time we board a plane we pay a premium so that our persons and our baggage may be searched in the interest of security. In the aggregate this amounts to millions of dollars, all because of the frightening dishonesty of a few who by threat and blackmail would try to obtain that to which they are not entitled.

One of our national magazines recently featured an account of fraud running into the billions in connection with Medicaid. Implicated were some patients, hospitals, clinics, laboratories, and even doctors—all after a dishonest dollar. Padded insurance claims, padded expense accounts, bogus checks, forged documents—these are all symptomatic of an epidemic of unbelievable proportions. In most instances the amount involved individually is small, but in total it represents personal dishonesty on a huge scale.

Personal rectitude

The book of Genesis contains this remarkable statement: "And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

"That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine." (Gen. 14:22-23.)

Fortunately there are still those who observe such principles of personal rectitude. Recently we rode a train from Osaka to Nagoya, Japan. At the station were friends to greet us, and in the excitement my wife left her purse on the train. We called the Tokyo station to report it. When the train arrived at its destination some three hours later, the railroad telephoned to say the purse was there. We were not returning via Tokyo, and more than a month passed before it was delivered to us in Salt Lake City. Everything left in the purse was there when it was returned.

Such experiences, I fear, are becoming increasingly rare. In our childhood we were told the stories of George Washington's confessing to chopping down the cherry tree and Abraham Lincoln's walking a great distance to return a small coin to its rightful owner. But clever debunkers in their unrighteous zeal have destroyed faith in such honesty; the media in all too many cases have paraded before us a veritable procession of deception in its many ugly forms.

What was once controlled by the moral and ethical standards of the people, we now seek to handle by public law. And so the statutes multiply, enforcement agencies consume ever-increasing billions, prison facilities are constantly expanded, but the torrent of dishonesty pours on and grows in volume.

Falsehood not new

Of course, falsehood is not new. It is as old as man. "The Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Gen. 4:9.)

Asked the prophet Malachi of ancient Israel: "Will a man rob God? Yet ye have robbed me. But ye say,

Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. 3:8-9.)

Even following the miracle of Pentecost, deception was manifest among some who had come into the church. Those who were converted sold their lands and brought money and laid it at the apostles' feet.

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost. . . .

"And it was about the space of three hours after, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? . . .

"Then she fell down straightway at his feet, and yielded up the ghost." (Acts 5:1-10.)

Dishonesty in stealing, divorce

In our time those found in dishonesty do not die as did Ananias and Sapphira, but something within them dies. Conscience chokes, character withers, self-respect vanishes, integrity dies.

On Mount Sinai the finger of the

Lord wrote the law on tablets of stone: "Thou shalt not steal." (Exod. 20:15.) There was neither enlargement nor rationalization. And then that declaration was accompanied by three other commandments, the violation of each of which involves dishonesty: "Thou shalt not commit adultery." "Thou shalt not bear false witness." "Thou shalt not covet." (Exod. 20:14, 16-17.)

Was there ever adultery without dishonesty? In the vernacular, the evil is described as "cheating." And cheating it is, for it robs virtue, it robs loyalty, it robs sacred promises, it robs self-respect, it robs truth. It involves deception. It is personal dishonesty of the worst kind, for it becomes a betrayal of the most sacred of human relationships, and a denial of covenants and promises entered into before God and man. It is the sordid violation of a trust. It is a selfish casting aside of the law of God, and like other forms of dishonesty its fruits are sorrow, bitterness, heart-broken companions, and betrayed children.

Lying

"Thou shalt not bear false witness." Dishonesty again. Television recently carried the story of a woman imprisoned for twenty-seven years, she having been convicted on the testimony of witnesses who have now come forth to confess they had lied. I know that this is an extreme case, but are you not acquainted with instances of reputations damaged, of hearts broken, of careers destroyed by the lying tongues of those who have borne false witness?

I am reading a book of history, a long and detailed account of the trickeries practiced by the nations involved in the Second World War. It is entitled *Bodyguard of Lies*, taken from the words of Winston Churchill who said: "In war-time, truth is so precious that she should always be attended by a bodyguard of lies." (*The Second World War*, vol. 5, *Closing the Ring*, Boston,

Houghton Mifflin, 1951, p. 383.) The book deals with the many deceptions practiced on each side of the conflict. While reading it, one is again led to the conclusion that war is the Devil's own game, and that among its most serious victims is truth.

Unfortunately, the easy use of falsehood and deception goes on long after the treaties of peace are signed, and some of those schooled in the art in times of war continue to ply their skills in days of peace. Then, like a disease that is endemic, the evil spreads and grows in virulence.

When this nation was caught in an embarrassing situation and the president failed to speak truthfully to the world, our credibility fell so tragically that we have never entirely recovered. What dismal actions we have witnessed in recent times in contrast with the behavior of those Founding Fathers who two centuries ago pledged their lives, their fortunes, and their sacred honor to establish this republic. The years that followed that declaration witnessed the impoverishment and the deaths of many of these signers, but be it said to their eternal glory that not one ever tarnished his sacred honor.

Avarice

"Thou shalt not covet." Is not covetousness—that dishonest, cankering evil—the root of most of the world's sorrows? For what a tawdry price men of avarice barter their lives! I recently read a book of fiction dealing with the officers of a great financial institution. With the death of the president, a senior vice-president competed for his office. The story is an intriguing account of a man who was honorable and able, but who in his avarice to get ahead compromised principle until he was utterly destroyed, and in the process almost took down to ruin the very institution he sought to lead. The account is fiction, but the histories of business, of government, of institutions of many kinds are

replete with instances of covetous men who in their selfish, dishonest upward climb, destroyed others and eventually destroyed themselves.

Good men, well-intentioned men of great capacity, trade character for trinkets that turn to wax before their eyes and dreams that become only haunting nightmares.

Honest man: God's noblest work

How rare a gem, how precious a jewel is the man or woman in whom there is neither guile nor deception nor falsehood! We have seen in recent weeks the tragedy of dishonesty as accounts of bribes have been carried on the front pages of the papers of the United States, Japan, and Europe. And as those revelations have cascaded forth we have been reminded of the words of Benjamin Franklin: "A small leak will sink a great ship," and also of the words of Andrew Jackson: "No free government can stand without virtue in the people."

Wrote the author of Proverbs:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

The appraisal spoken long ago by an English poet is true yet today: "An honest man's the noblest work of God." (Alexander Pope, *An Essay on Man*, Epistle III, line 248.) Where there is honesty, other virtues will follow.

Honesty is a basic tenet

The final Article of Faith of The Church of Jesus Christ of Latter-day Saints affirms that, "We believe in being

honest, true, chaste, benevolent, virtuous, and in doing good to all men."

We cannot be less than honest, we cannot be less than true, we cannot be less than virtuous if we are to keep sacred the trust given us. Once it was said among our people that a man's word was as good as his bond. Shall any of us be less reliable, less honest than our forebears?

To those within the sound of my voice who are living this principle, the Lord bless you. Yours is the precious right to hold your heads in the sunlight of truth, unashamed before any man. On the other hand, if there be need for reformation, let it begin where we now stand. God will help us if we will seek that strength which comes from him. Sweet then will be our peace of mind. Blessed will be those with whom we live and associate.

I leave you my testimony of the truth of the cause in which we labor, of the living reality of our Father who is our God, to whom someday each of us must make an accounting, and of his beloved Son, who is our Savior and Redeemer, the Author of Truth. In the name of Jesus Christ. Amen.

Following Elder Hinckley's talk, the Tabernacle Choir sang the hymn "What Was Witnessed in the Heavens," without announcement.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker. The Tabernacle Choir has just sung, "What was Witnessed in the Heavens."

We appreciate the courtesies shown by the owners and operators of over 375 radio and television stations for offering their facilities as a public service to make the proceedings of this conference available to a large audience

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throughout North America, South America, and many other areas of the world.

These services are being carried over radio stations in Australia, the Philippines, and countries of Latin America by satellite transmission.

The proceedings of this session have been carried over direct oceanic cables to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this fourth

session of the conference with the Tabernacle Choir singing, "Praise," after which the benediction will be pronounced by Elder Hartman Rector, Jr., of the First Council of Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir concluded with the number, "Praise."

Elder Hartman Rector, Jr. of the First Council of Seventy offered the benediction.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth session of the General Conference began at 2:00 P.M. on Sunday, April 4, 1976.

President Spencer W. Kimball presided and conducted at this session of the Conference.

Music was provided by the Tabernacle Choir with Jerold Otley conducting and Robert Cundick at the organ.

President Kimball made the following remarks at the outset of the meeting:

President Spencer W. Kimball

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the Fifth Session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elders Marion D. Hanks and O. Leslie

Stone preside at the Assembly Hall, and Elders James E. Faust and J. Thomas Fyans preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the globe.

We send our blessings and greetings to members of the Church and many friends everywhere witnessing these proceedings by radio and television.

The Salt Lake Temple will be open tomorrow from 5:30 A.M. to 12:00 noon.

This morning's session was broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Jerold Otley conducting and Robert Cundick at the organ, will begin this service by singing, "Arise, My Soul, Arise."

The invocation will be offered by Elder Rex D. Pinegar of the First Council of Seventy.

The Tabernacle Choir sang "Arise, My Soul, Arise."

The invocation was given by Elder Rex D. Pinegar of the First Council of Seventy.

hear from Elder L. Tom Perry of the Council of the Twelve Apostles.

The hymn, "Faith of Our Fathers," was rendered by the Tabernacle Choir.

President Spencer W. Kimball

The Tabernacle Choir will now sing: "Faith of Our Fathers."

Following the singing, we shall

President Kimball

Elder L. Tom Perry of the Council of the Twelve will now address us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder L. Tom Perry

Of the Council of the Twelve

And it came to pass that the Lord spake unto Moses saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest." (Moses 2:1.)

The creative process

As I study the scriptures and the marvelous preparation the Lord made for the creation of our earthly home, I am impressed with the system and order he uses in his creative process. I stand in awe at his work. I would like to quickly review this creative process with you.

First, the Lord surveyed the conditions with which he had to work in the creation of an earthly abode for mankind. Certainly they were not encouraging. He found the earth without form and void, and darkness on the face of the deep. His first requirement in the creative process was to "let there be light," an essential ingredient for build-

ing. With light to guide his workmanship, it was possible to separate the heavens from the earth.

With an earthly home now established, he was in position to build a supply system for mankind. Working with the earth, he separated the land from the waters and vegetated the land with grasses, herbs, and fruits, each with a built-in system for reproducing itself in its own kind.

In order for this growth process to continue, it was necessary to tilt the earth on its axis and start it in a rotation to give periods of rest through darkness and periods of growth through sunshine. As an additional benefit of this rotation, it provided a timekeeping system for recording days, seasons, and years.

Now that the Lord's plant life system was in operation, he inspected his workmanship and found that it was good. This allowed him to turn his attention to the creation of animal life. First, with the lower forms of fowls which fly above the earth, then fishes of the sea. This was followed by the cattle and beasts of the earth, and all other

things which creep upon the earth, all with the ability of reproducing themselves in their own kind.

Now the creation of the world was complete. There was a place for man to live. The waters, the dry land, the night and day, the plant and animal life—all were created for the benefit of mankind. The supply system had been completed. All that man would ever need from the beginning of time to the very end, if he was industrious, would be supplied him.

Once again, there was an inspection of that which was created. It was again found to be very good. All was in readiness for the creation of man and woman. With all of the preparations which had been established for the building of their earthly home, they were now able to sustain and support themselves with those things needed for life. Because all that they would ever need had been supplied them, it was now possible to hold them accountable for their mortal performance.

The scriptures record that the Lord then charged mankind with their responsibilities: "And I God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Moses 2:28.)

Eternal, unchangeable laws

The operation of the Lord's physical creation was clearly predictable. His physical laws are eternal and unchangeable. As man grows in his understanding of God's physical laws, he can know with absolute assurance what the result will be if he conforms to those laws.

After the physical creation had been completed, the Lord responded to the petitions of man and blessed him with a knowledge of how he should govern himself during his mortal probation. The consistency of the Lord's

physical laws is analogous to the consistency inherent in the commandments which he gave to mankind. Through these commandments, man was expected to govern his conduct while here on earth. The rewards for compliance were clearly predictable. The punishment for disregarding his divine decrees was sure and absolute. The Lord declares these words to mankind: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still." (D&C 88:33-35.)

Sanctified by law

In commentary, it has been written about these particular verses of scripture as follows: "Every law God has given us is of such a nature that by keeping it, we are preserved, perfected and sanctified. If we keep the word of wisdom, our bodies will be kept pure. If we observe the law of tithing we shall learn to be unselfish and honest. If we pray, we shall hold communion with the holy spirit. If we try to do our duty in everything, we shall come day by day nearer to perfection. On the other hand, those who refuse to be governed by law and are a law unto themselves cannot be sanctified. They are outside the pale of mercy and justice and judgment as well as law and must remain filthy still. It is only when we try to obey God's laws that we have claim upon His mercy. Justice will take into account in the judgment every honest effort to do

the will of God." (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, Deseret Book Co., 1972, p. 546.)

Thus, the Lord in his wisdom and great affection for us did establish a foundation which is firm, unchangeable, and can be relied upon, on which we can build our lives with positive assurance that the results will be contingent upon our worthiness.

Divine laws

The early founders of America clearly understood the need for human law to not be in conflict with divine law. It was Alexander Hamilton who said, "No human laws are of any validity, if contrary to God's laws, and such of them as are valid derive all their authority, mediately or immediately, from this original."

John Adams understood the potential of righteous government when he wrote: "Suppose a nation in some distant region should take the Bible for their only law book and every member should regulate his conduct by the precepts there exhibited. Every member would be obligated in conscience to temperance and frugality and industry; to justice and kindness and charity towards his fellowmen; and to piety, love and reverence toward Almighty God. In this commonwealth, no man would impair his health with gluttony, drunkenness or lust. No man would sacrifice his precious time to cards or any other trifling and mean amusement. No man would steal or lie or in anyway defraud his neighbor, but would live in peace and good will with all men. And no man would blaspheme his maker or profane his worship. But a rational and manly, a sincere and unaffected piety and devotion would reign in all hearts. What a utopia, what a paradise this region would be."

Order in God's plan

From the beginning with the cre-

ation of the world, we have found order in the Lord's plan. Thousands of years of history have testified to a consistency in his government as he directs the affairs of mankind. Just as surely as John Adams, we know the results of temperance, frugality, and industry. When they are discovered in the actions of man, wealth, prosperity, and abundance are the sure rewards for his efforts. Justice, kindness, and charity always produce peace, love and harmony. The results of gluttony, drunkenness, and lust are clearly predictable. They will surely destroy the temporal body. We also know of the effects of a weakened physical body on the functions of the mind. The destruction of one clearly has the same effect on the other. The results of stealing, lying and defrauding are also absolute. We know the waste of such activities as they literally rob us of our inheritance.

Integrity

I was riding in an airplane a few days ago. And seated across the aisle from me was a noted educator. In the course of our conversation he recounted to me a teaching experience he had just heard.

In giving an examination one day, a trigonometry teacher said, "Today I am going to give you two examinations: one in trigonometry and one in honesty. I hope you will pass them both. But if you must fail one, let it be trigonometry. For there are many good men in the world today who cannot pass an examination in trigonometry but there are *no* good men in the world today who cannot pass an examination in honesty."

How we need the blessings of integrity in our society today!

Society needs values

Every healthy society needs a common core of values based on the divine law of the Lord. This core of values should be a fundamental upon which

all laws governing human conduct are based. Societies which have governed themselves by this fundamental set of values have found peace, prosperity, joy, beauty, morality and fulfillment. Societies which have thought themselves beyond these basic principles have literally destroyed themselves.

Are we not now seeing in our society today the lack of a responsiveness to teach these basic values? Are we not seeing a growing harvest of public and private crime, irresponsibility, vandalism, shoddy work, immorality and the lack of personal discipline? Because of our unwillingness to get involved in the preservation of these values, small, radical, Godless groups are literally stealing from us our rights to enjoy the freedom to choose our own value system.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

We reap as we sow

The Lord has clearly charted a course for us to obtain his blessings. He is bound by his divine law to bless us for our righteousness. The overwhelm-

ing question in each age is why each generation must test his law, when the Lord's performance from generation to generation has been absolutely consistent. Is this not the time to again reexamine our position? Is that which we are building in our personal lives, our families, our communities, and our nations firmly anchored to a foundation based on divine law? Is it not time again to heed the warning of Paul?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

"And let us not be weary in well doing: for in due season we shall reap." (Gal. 6:7-9.)

May God bless us that we may sow to the Spirit in order that our harvest will be life everlasting. I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder L. Tom Perry of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Loren C. Dunn of the First Council of Seventy. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder Loren C. Dunn

Of the First Council of the Seventy

Out of curiosity, I went back in the records of the Church to look in on the April general conference of 1876 to see what kind of attention the centennial of the nation would receive at that conference. Not much was said, but I did come across what would have to be

considered the most spectacular unscheduled centennial event of the year.

100 years ago

It seems that on April 5, 1876, just

one day before the general conference started, four powder magazines located on Arsenal Hill exploded. The hill was located one mile north and east of the temple block and the explosion of an estimated forty tons of powder scattered bits of stone and concrete all over the city and could be heard for miles around. It was reported that some thought the "day of judgment" had come. And I suspect this had some impact on the number of people who attended the opening session of general conference the following day.

The conference itself was very interesting. I think the theme more than anything was the payment of tithing, temple work, and sacrifice. You see, a hundred years ago the Church was only forty-six years old and the Salt Lake Temple had not yet been finished and the St. George Temple was nearing completion. So the Brethren were urging the efforts of the Saints in this direction.

President Brigham Young, of course, was President of the Church, and four members of the Twelve who were in attendance at that conference were to be future presidents of the Church.

Importance of living oracle

Among the teachings that caught my eye at that April 1876 conference were these words from Wilford Woodruff, and I quote, "It may be asked—What are the commandments of the Lord? Many of them are contained in these records, the Bible, Book of Mormon and the Book of Doctrine and Covenants; and we have the living oracles with us, and have had from the commencement. The Lord will never leave his kingdom without a lawgiver, leader, president . . . to direct the affairs of his Church on the earth, for the reason that it is the dispensation of the fullness of times, in which God has set up a kingdom which is to be an everlasting kingdom, and to whose do-

minion there will be no end." (*Journal of Discourses*, 18:189.)

That caused me to reflect on the absolute importance of a living oracle, and also on the words of Elder Orson F. Whitney of the Council of the Twelve, who said: "The Latter-day Saints do not do things because they happen to be printed in a book. They do not do things because God told the Jews to do them; nor do they do or leave undone anything because of instructions that Christ gave to the Nephites. Whatever is done by this Church is because God speaking from heaven in our day has commanded this Church to do it. No book presides over this Church and no books lie at its foundation. You cannot pile up books enough to take the place of God's priesthood inspired by the power of the Holy Ghost." (*Conference Reports*, Oct. 1916.)

Elder Whitney was not taking away from the power and majesty of the scriptures—he was just putting them into perspective. He also said, "No man ought to contend for what is in the books in the face of God's mouthpiece who speaks for him and interprets his word. To so contend is to defer to the dead letter in preference to the living oracles, which is always a false position."

A living prophet speaks

What is the Lord's oracle saying to us today? The general theme, of course, is to lengthen our stride in a variety of areas. A few weeks ago Sister Dunn and I had the opportunity to accompany President and Sister Kimball, President and Sister Tanner, and some other of the General Authorities and their wives to the area conferences in the South Pacific. May I share with you some of what I recorded President Kimball saying at these gatherings regarding missionary work?

In Apia, Samoa, he promised that if the Saints would hold family home evening, and see that baptisms and ordinations to the priesthood, and

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missions, and temple marriages were carried out, the Lord would truly bless the people and that very few would be lost.

In Hamilton, New Zealand, he said, let us start a new effort to reach the sons of men all over the world. We are all called to our neighbors, and we should not go back to our maker without having properly warned our neighbors.

In Tonga, President Kimball asked that we pray to the Lord to open up the nations of the world so that we can teach the gospel everywhere. He said that he was of the belief that if we as a Church petitioned the Lord, night and morning, to change the hearts of men and open the nations of the world, the Lord would intervene and open the way whereby we can teach the gospel to all nations.

In Sydney, Australia, he told of the operation on his throat and how they left a portion of the vocal cords, which allowed him to preach the gospel all over the world. He said he wants to continue and work very hard at doing this, but he does not want to do it alone. He then invited all the members of the Church to stand with him, and preach the gospel just as the Lord has commanded us to do.

Concerning missionary work, he said many young men who thought they didn't have to go, or couldn't go, are now finding that they can go if they plan and prepare; and then he said, certainly they should go.

In Brisbane, Australia, President Kimball said that as a Church we must go forward, month in and month out, until we have brought the gospel to everyone.

In the Tahiti area conference he urged us to do missionary work and to send our boys on missions. He said that we must be serious about the missionaries going out.

Follow the Prophet

I think we all recognize these mes-

sages for he has repeated them from this pulpit many times. The only thing left to be done is to follow the prophet.

President Kimball's visit to Australia was the second official visit of a president of the Church. The first was President David O. McKay in 1955. When President McKay was in Brisbane, Australia, the mission president one day took him out to see the city. During the course of the day they were looking across the Brisbane River into a new suburb which was known as Chermside. President McKay said to the mission president, "Do we have any missionaries in that area?" The mission president said, "No." President McKay said, "Send the missionaries in, for the people are ready." Missionaries were sent into the area and they enjoyed tremendous success. Today Chermside is part of the Brisbane Fourth Ward of the Brisbane Australia Stake.

These are the kinds of blessings that come when people not only listen to the living oracle, but do what he says. The blessings are found in doing the word and not just in hearing the word. The Church today is also responding to a prophet. President Kimball has asked every young man who is worthy and able to go into the mission field, and because of this we now have more missionaries in the field than ever before in the history of this dispensation. But many more are still needed.

Because he has asked every family in the Church to prayerfully friendship a nonmember family and to otherwise help the missionary effort, there is a noticeable increase in the number of converts coming into the Church, but still President Kimball says we are just scratching the surface and much more needs to be done.

Gratitude for a prophet

Thank God for the scriptures which help us to grow in the gospel of Jesus Christ and to understand the nature of the Lord and the will of the Lord. But most of all, thank God for a

living oracle, a legal administrator, so that we can know what the Lord wants us to do today. Under his direction we have the legal right to act in the name of God and the gospel of Jesus Christ is a living, viable influence built on current revelation.

Oh, truly we thank thee, oh God, for a prophet, to lead us in these latter days.

I bear you my witness that that prophet today is Spencer W. Kimball. I know that God our Father lives, and that Jesus the Christ is his son. I know

this. I bear you that witness. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Loren C. Dunn of the First Council of Seventy has just addressed us. We shall now be pleased to hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Elder W. Grant Bangerter, Assistant to the Twelve.

Elder Eldred G. Smith

Patriarch to the Church

Who is he who is called Jesus the Christ? Do you know him?

When he was praying to the Father, just prior to his crucifixion, he said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Christ the Creator

In that council in heaven, the plan and purpose of this earth life was explained to all the spirits, and then "the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first." (Abr. 3:27.)

He who was selected was Jehovah, the oldest, who had promised that in going he would honor the Father and give him all the glory.

The Father has declared: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Jehovah was, then, under the direction of the Father, the creator of this earth and many other worlds. Moses was shown in vision "many lands; and each land was called earth, and there were inhabitants on the face thereof." (Moses 1:29.) God declared to Moses: "By the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

To get some idea of the magnitude of these creations: President J. Reuben Clark, Jr., said, "Astronomers now yield what they did not formerly yield, that there may have been many, and probably were, many worlds like ours. Some say there were in this galaxy perhaps from its beginning, one million worlds like unto this one.

"'Worlds without number have I created,' through 'mine Only Begotten Son.' I repeat, our Lord is not a novice, he is not an amateur; he has been over

this course time and time and time again.

"And if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man we worship is." (J. Reuben Clark, Jr., *Behold the Lamb of God*, Deseret Book Company, 1962, pp. 16-17.)

He was truly no novice, no amateur, in the art or skill of a creator. "Worlds without number" he has created.

The Only Begotten Son

It was he, then, who came to this earth in the meridian of time, born of the virgin Mary—the literal Son of God the Father, "the Only Begotten Son."

He declared who he was. Throughout his life on earth, he repeatedly declared that he was the Son of God. At the age of twelve, he was found "in the temple" conversing with the "doctors." In answer to his mother's reproof, he said, "Wist ye not that I must be about my Father's business?" (Luke 2:49.)

At the baptism of Jesus by John, as also at the transfiguration of Jesus, a voice from heaven declared, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17, 17:5.)

When Jesus was about to raise Lazarus from the dead, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son

of God, which should come into the world." (John 11:24-27.)

On another occasion, when Jesus stopped at Jacob's well, he asked a Samaritan woman to draw water for him, and, in the conversation that followed, the Samaritan woman said to Jesus, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he." (John 4:25-26.)

Then again:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

On numerous occasions, he declared that he was the Christ, the Son of God.

Christ's power and miracles

Is it any wonder then that he, the Son of God, the great Creator, had power over the *elements* of this earth, even to violate the law of gravity by walking on the water?

I suppose it was quite simple for him, the Creator, when obligated to provide wine at the wedding feast to change the water to wine.

Nor was it a trick of the imagination when he fed five thousand plus the women and children with a few loaves and fishes, and on another occasion, four thousand plus the women and children. (See Matt. 14:16-21, 15:32-38.)

He also showed his power over the

elements when at his command to “be still,” the stormy sea was calmed. (Mark 4:39.)

He demonstrated his power over the *animal* kingdom; on two separate occasions, at his command, a great catch of fish was made when they had had no success before. (See Matt. 14:16-21, 15:32-38.)

He showed his power over the *vegetable* kingdom when he cursed the fig tree. (See Matt. 21:19.)

On each occasion, he was declared to be the Christ, the literal Son of God.

He healed all manner of illness or disease. At his command, the evil spirits departed, they, too, declaring who he was. He made the blind to see, the lame to walk. Yes, he even controlled life itself, for he restored Lazarus to life, who had been declared dead for four days. There were others, too.

Yes, “the earth is the Lord’s, and the fulness thereof.” (1 Cor. 10:26.) He had dominion over all the kingdoms of the earth—in the earth, on the earth, and in the heaven above the earth.

A life of service

All he did was for others—his was a life of service. There was not one selfish act.

Approaching the finish of his mission here, he prayed to the Father: “I have glorified thee on the earth: I have finished the work which thou gavest me to do.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” (John 17:4-5.)

He took upon himself the sins of all who shall repent, and gave his life that all might live. He brought about the resurrection for all. Do you realize that the creation of this earth, and all the work of Jesus and the prophets since the very beginning, was for *you*—that you might have immortality and eternal life—just as much as for anyone else?

Repent

Finally, in preparation for the restoration of his kingdom on the earth, in these the last days, he said: “Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

“For behold, I, God, have suffered these things for all, that they might not suffer *if they would repent*;

But if they would *not* repent they *must suffer even as I*;

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

“Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

“Wherefore, I *command you again to repent*, lest I humble you with my almighty power.” (D&C 19:15-20; italics added.)

Testimony of Jesus Christ

Do you so think of him when partaking of the sacrament, and covenant to keep his commandments? To *know him is to keep* his commandments. Do you know him who was called Jesus?

Yes, this is he whom we worship. He is the Son of God; the Great Creator. He is our Savior and Redeemer. He is our advocate with the Father. It was he who made possible and brought about the universal resurrection. It was he, with his Father, who appeared to Joseph Smith in the Sacred Grove.

And after a marvelous revelation given to Joseph Smith and Sidney Rigdon, they testified, “And now, after the many testimonies which have been given of him, this is the testimony, last

of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

I testify that God lives and that Jesus is the Christ, the Son of God, and that it was under his direction that the

gospel of Jesus Christ has been restored in this dispensation for the last time. I so testify to these truths in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have just listened is Elder Eldred G. Smith, Patriarch to the Church.

Elder William Grant Bangerter, Assistant to the Council of the Twelve, will now address us.

Elder William Grant Bangerter

Assistant to the Council of the Twelve

My brethren and sisters, like many of you I was surprised after my marriage to discover the extent of my wife's relatives. Having come from an extensive family myself, it was nothing new to me to be surrounded by a large family. Nevertheless, as I became acquainted with the connections into which I had married, I had my eyes opened.

Extensive relationships

I served as a Regional Representative in Wyoming. Her parents grew up there and it seemed that everyone was her relative. The same thing was evident when I was transferred to southern Utah. Her family connections are everywhere. I find them in Texas and in Arizona. We even found them in Egypt and in Saudi Arabia when we visited there two months ago. I have found myself in constant competition to find relatives of my own. I don't know whether I should say this, but I've always laid a certain claim to fame from the fact that Sister LaVern Parmley, who was president of the Primary, was

my cousin. But you know, Sister Bangerter arranged to have her released. And then she had Sister Barbara Smith, who is *her* cousin, sustained as president of the Relief Society.

Several years ago while I was conversing with a man from southern California who was visiting for the first time in Salt Lake City, he commented that the members of this Church seem to be a unified people. He mentioned that this was foreign to his experience. Even though he was a member of a church in Los Angeles and attended regularly, he rarely did more than greet the man who sat behind him and speak "good morning" to the one in front. He said, "I have no close friends in a congregation of 1,200 people."

I responded that while I had been to Los Angeles only two or three times, I was sure that if I were to visit any one of the fifty or hundred congregations of our Church in that city, within twenty minutes I would find someone I knew or someone who was acquainted with friends of mine, or perhaps even a relative. If not that, certainly one of my wife's relatives.

I have often been impressed with these extensive relationships which are common to those of us who are members of the Church.

Genealogy and family research

We have other examples of the extensiveness of our families. Last summer we were driving through Switzerland and were passing near the town from which my grandfather came. Immediately in front of us on the highway was a truck, on the tailgate of which was written the name *Bangert* and the name of the town. I turned to my wife and said, "At last I have you outnumbered. All these people are my relatives."

In pursuing our genealogy, our family has extended many lines of our ancestry back in to the 1500s. One day I counted up the surnames on our pedigree. I found that I come from 226 known family lines. If each one of you whose family came from Switzerland or England would check your pedigree to the same extent, I am sure you would have some of the same names I do.

This is an indication that we all have a real kinship based on blood relationship.

On my pedigree I counted up the names of 650 individuals who have been identified as my direct progenitors. But I have calculated that if I could fill in all the spaces on my pedigree chart only going back to about the year 1500, there would be between 15,000 and 20,000 individuals who are my direct ancestors. And if I were to add to those names the names of their children, I would have a genealogy of between fifty and sixty thousand people, *all* closely related to me.

Because of the intensive efforts of my mother and other members of the family, several thousand names have been gathered of my close relatives who are dead. Following the doctrine of the Church, these names have been taken to the temple and ordinances have been

performed for them so that when we meet them in the life after death we will recognize them, not only as members of our family, but also as brothers and sisters in the gospel.

I have also learned that even in a family where extensive work has been done in genealogy, the majority of this research is still ahead of us.

There are other relationships in our lives not founded so closely on blood connection.

The family of the Church

I have listened to the testimonies of many people who have joined the Church. Invariably they speak of how they wandered in different philosophies and religions, but that when they joined the Church they found that they had connected with their true family. In a spiritual sense, they have come home.

I have had close association with a man in business who is a beloved friend. We have occasionally discussed religion; and although he has not shown interest in joining the Church, he has investigated many religious philosophies, including the Methodist Church, reincarnation, certain aspects of spiritualism, Pentecostal groups, and Christian fellowship associations. I told him one day that I was sure he would someday join the Church.

When he inquired with a smile how I knew that, I responded, "Anyone who is looking as earnestly as you are will never be satisfied until he finds the full answer. But when you do join the Church, you will feel like you have come home and you won't be searching anymore."

This is the feeling of the members of this Church. Since the days of Jesus Christ, the members of his Church have called each other *brother* and *sister*. This was not just happenstance—it was intended.

Brothers and sisters

The Savior taught us to pray to our

Father who is in heaven. He spoke of himself as the Son of his Father and frequently referred to the members of the Church as the children of God. If this doesn't indicate family relationship, I fail to understand the meaning of those terms.

When I first went to South America as a young missionary, I noticed that the people looked like foreigners. They spoke a strange language; they had a darker skin; their hair was dark; their eyes were dark; and I felt lost among them. I did not understand until later that I was the foreigner. But now after spending many years with those people, when I now go among them, I can no longer distinguish between them and North Americans or Europeans. I feel so much at home with them that I don't even notice what color their hair is or the tone of their skin or the color of their eyes. I don't even notice what language they speak.

They're my brothers and sisters. I extend my full love to them, and they return it to me with ties as close as those that I have experienced in my own family.

Now when I read the scriptures I understand better what the Savior meant. He was visiting in a certain home when a messenger came in and informed him that his mother and his brethren were waiting outside. He turned to the man, not to depreciate his family relationship but to teach a special lesson, and said, "Who is my mother? and . . . my brethren?" And then, turning to the group gathered before him, he said, stretching forth his hand toward his disciples, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:48-50.)

"The Household of God"

What I experienced in South America was described by Paul in his

letter to the saints in Ephesus: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." (Eph. 2:19.)

Does not this word *household* denote a family relationship?

From these examples I infer that God the Father, after having scattered his children abroad in the earth for their experience, desires to bring them home again. We, who, as Peter said, "are given . . . exceeding great and precious promises" (2 Pet. 1:4), have ourselves promised to engage in a lifetime of service in behalf of our brothers and sisters who are not so favored.

Saviors in the Lord's family

Those relatives who have gone on to the spirit world without the blessings of the gospel cannot forever be neglected. A small number of Church members have been diligent. A new era is upon us now. At this very moment, instructions are going out to the high priests of the Church to mobilize their forces so that every member of the Church can be helped to find his family and bring the lost members home again. This year we are all called upon to prepare our own personal history and to organize our living family. Even without a temple or a library close at hand, everyone can do this. Next year we will be given other challenges and assignments until gradually the members of the Church everywhere will become proficient in preparing the records of their families who have died without the gospel.

If this work is true, we may shortly expect the day when we do things for the dead as extensively as we now do them for the living. This may conceivably require many members to devote years of their time, expending substantial amounts of money, just as we do now in missionary service.

Putting the Lord's family together on eternal terms constitutes the purpose

for which the gospel was restored. This will even save nations and the world. We do it by uniting our homes and obtaining our blessings in the temple. We do it by inviting others to accept the restored gospel. We do it by extending our hands across the spiritual spaces to those many relatives who died without the gospel. Those who destroy homes commit a crime against eternity. If we do not put our family together, Moroni says the whole earth will be utterly wasted at Christ's coming. (D&C 2:3.) May God bless us to be saviors in the Lord's family, rather than destroyers, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder William Grant Bangerter,

Assistant to the Twelve, has just spoken to us.

The Choir and congregation will now join in singing, "Come, Come Ye Saints."

After the singing, Elder Henry D. Taylor, Assistant to the Twelve, will speak to us.

The Tabernacle Choir was joined by the congregation in singing the hymn, "Come, Come Ye Saints."

President Kimball

Elder Henry D. Taylor, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

One of our greatest responsibilities, and yet privileges, is the right to make choices. Latter-day Saints firmly believe in the principle of free agency.

We are here upon this earth and possess wonderful mortal bodies because we chose wisely when vital matters were discussed and presented to us for our decision.

The pre-mortal existence

Before the earth was created we existed as spiritual beings. When it was made known that an earth was to be organized, we were apparently very pleased with the announcement. This is evidenced by some very interesting and searching questions that were asked of Job by the Lord when he said: "Gird up

now thy loins like a man; for I will demand of thee, and answer thou me.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:3-7.)

We believe that a grand council was held to select one who would come to the earth to represent us, and who would atone for the sins of mankind. Joseph Smith has given us the assurance that: "At the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the

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plan of salvation made, and we sanctioned it." (*Teachings of the Prophet Joseph Smith*, p. 181.)

The Lord revealed to Moses some of the details of that grand council when he explained: "Satan . . . came before me, saying—Behold, here am I, send me, [and] I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

Then the Lord continued: "But, behold, my Beloved Son . . . said unto me—Father, thy will be done, and the glory be *thine* forever." (Moses 4:1-2; italics added.)

Abraham quotes the words of the Lord when he said: "Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

War in heaven

"And the second was angry, and kept not his first estate; and, at that day, many followed after him." (Abr. 3:27-28.)

John explains in the book of Revelation that as a result of Satan's anger: "And there was war in heaven: Michael [who came to earth and was named Adam] and his angels fought against the dragon [who was Satan]; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, . . . was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

We understand that Satan exerted such a powerful influence upon his associates that one-third of the hosts of heaven followed after him.

Free agency

Here we observe two different per-

sonalities and two different motives of operation. Satan would have removed a person's free agency and he proposed to redeem all mankind by force, for which he wanted the recognition, honor, and glory. The plan of Jesus would allow individuals to make a choice between what they considered to be right and what they felt would be wrong, and recommended that all honor and glory would be attributed to the Father.

One has aptly said: "There is no end to the good that can be accomplished when we are not concerned as to the one who will receive the credit."

Important decisions

As we journey through this earth life, we have many important and far-reaching decisions to make as individuals. We especially realize that young people must decide whom they will choose to be their friends and with whom they will associate. They must also determine what they will do to earn a livelihood. Young men and young women will hopefully fall in love, and they will have the privilege of choosing the ones whom they wish to marry. They will also determine if their marriage will be in the temple. That is the only place where they can be sealed for time and all eternity.

Many more decisions must also be made, but a person is not alone in making these important decisions. Following his baptism, preparatory for entrance into the Church, hands are laid upon his head, and one bearing the holy priesthood confirms him a member of the Church and bestows upon him the gift of the Holy Ghost, often properly referred to as the Holy Spirit. If we live righteously, the Holy Spirit will be our companion and guide in making these important decisions.

Prayer

Through the medium of prayer we can receive a solution to our problems

and know what decisions to make. Oftentimes as we pray we receive a strong impression that the answer to the matter we are considering is "no." Then again, we can have the feeling that our answer is right and should be a positive "yes." On the other hand, we may not obtain a clear "yes" or "no" answer. In such instances the Lord has given us a formula that should be employed. One should ponder and study the problem out in his mind, make a decision, then ask the Lord if his decision is right. If it is right, he can receive a burning in his bosom and he will know and have the assurance that his decision is right; but if it is not right, there will be a stupor of thought that will cause one to forget the thing which is wrong. (See D&C 9:8-9.)

"Every Soul Is Free"

The words of one of our meaningful hymns have great significance for us. It carries this message:

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.
He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.
Freedom and reason make us men;
Take these away, what are we then?

Mere animals, and just as well
The beasts may think of heaven or hell.

William C. Gregg, *Hymns*, p. 90

Choose whom ye shall serve

Yes, we do have the privilege of making decisions. Will they be good and be pleasing to our Heavenly Father? Or will they be self-centered and selfish?

Joshua, an ancient prophet, determined that he would try to live righteously, and after making this decision he proclaimed: "choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

May we be inspired to make wise decisions that will meet with the approval of the Lord and be for our best good and the blessing of our fellowmen. For this I pray, in the name of our Lord and Savior, Jesus Christ. Amen.

President Spencer W. Kimball

Elder Henry D. Taylor, Assistant to the Council of the Twelve, has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve and Supervisor of the British Isles Area, will now address us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve Apostles.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

Before the second coming of Jesus Christ, certain promised signs and wonders are to take place, making it possible for his Saints to know the approximate time of his coming. Jesus said: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Signs of the last days

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matt. 24:32-33.)

President Kimball gave this counsel, "The leaves are commencing to show on the fig tree." That is prophetic.

"What are some of these signs and

Sunday April 4

Second Day

wonders that shall take place in the last days, prior to the second coming of Jesus Christ?

"There shall arise false Christs, and false prophets," the Lord said, "and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

"Many shall come in my name saying, I am Christ; and shall deceive many." (Matt. 24:5.)

The Lord said: "Peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.)

Scriptural warnings

Many scriptures summarize the signs and world conditions, the wars, perils, and commotions of the last days. The prophetic words tell of plagues, scourges, tribulations, calamities, and disasters without parallel; of strife, rumors of wars, wars, "nation shall rise against nation, . . . kingdom against kingdom." (Matt. 24:7.) There will be blood, carnage, and desolation. The scriptures speak of the elements being in commotion with floods, storms, fires, whirlwinds, and earthquakes with intensity unknown to men in former times, of evil, iniquity, wickedness, turmoil, murder, crime, and commotion among men beyond comprehension.

"For in those days," saith the Lord, "shall be affliction, such as was not from the beginning of the creation." (Mark 13:19.)

"All things shall be in commotion; . . . men's hearts shall fail them; . . . fear shall come upon all people." (D&C 88:91.)

"And as it was in the days of Noe, so shall it be also in the days of the Son of man.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded"—the times were lush—

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

"Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30.)

The apostle Paul was inspired to give the following summary on the status of man and the world in the last days. He wrote:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof"; and then he warned, "from such turn away." (2 Tim. 3:1-5.)

Speaking of these perilous times, Jesus said, "The saints also shall hardly escape; nevertheless, I, the Lord, am with them." (D&C 63:34.)

Important promises

However, in the last days the Saints have very important promises from the Lord. He said: "[I], the Lord shall have power over [my] saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:36.)

He said, "Unto you it shall be given to know the signs of the times and the signs of the coming of the Son of Man." (D&C 68:11.)

"And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the

use of my saints, that they may partake the fatness thereof." (D&C 61:17.)

The Church of Jesus Christ is never again to be taken from the earth. This is one of the great signs of the times—it shall continue to grow and flourish and cover the earth.

The Holy Ghost and the priesthood of God will continue to be on the earth. There shall be in the last days living prophets and living apostles chosen and called by Jesus Christ. The Lord promised, "My disciples shall stand in holy places, and shall not be moved." (D&C 45:32.)

"Unto all nations"

This is one of the most important signs of our time: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

The devil is doing all that he can to hinder the progress of the message going to all the world.

Jesus commanded his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20.)

"Zion shall flourish"

Of Judah and Jerusalem in the last days the Lord promised, "Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

"Then shall they break forth into joy—Sing together, ye waste places of Jerusalem; for the Father has comforted his people, he hath redeemed Jerusalem.

"The Father hath made bare his holy arm in the eyes of all the nations [We have witnessed part of this.], and

all the ends of the earth shall see the salvation of the Father." (3 Ne. 20:33-35.)

"And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

"And they shall believe in me, that I am Jesus Christ the Son of God." (3 Ne. 20:30-31.)

"Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." (D&C 49:24-25.)

"The poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand,

"And they shall learn the parable of the fig tree, for even now already summer is nigh." (D&C 35:15-16.)

Saviors of men

Now is the time every Latter-day Saint is urgently needed to be one with Jesus Christ and to be saviors of men. Of his Latter-day Saints, Jesus gave this counsel, "For they were set to be a light unto the world, and to be the saviors of men." (D&C 103:9.) I repeat, "For they were set to be a light unto the world, and to be the saviors of men." The Lord then added this warning, "And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." (D&C 103:9-10.)

The Lord has spoken! Every Latter-day Saint is to be a light unto the world and is to be a savior of men; and if they fail in this sacred, soul-saving assignment, they will be trodden under the foot of men.

And again the Lord counseled his Saints: "I give unto you a commandment, that every man, both elder, priest,

teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

"And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord." (D&C 38:40-42.)

"The harvest is ripe"

President Kimball has called our attention recently to an ancient prophecy recorded in the Holy Bible that tells of conditions that will exist among the people in the last days. The prophet Joel said, "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3:13-14.)

Today in most areas people have more than they have ever had. Their press is full, their fats overflow, wickedness is great, and there are multitudes of good, honest-in-heart people looking for a sacred purpose and way of life. This is true in the British Isles, contrary to what we sometimes read. It has never

been better for most of the people than it is today.

It seems reasonable and possible that one percent of the Lord's children now living on this earth would accept his way of life and join his church if they were shown his way by his Saints.

One percent would be approximately 36,000,000 and that is a multitude of potential Saints. Yes, there are multitudes, multitudes in the valley of decision waiting to see the saintly light that leads to divine perfection. Every possible missionary that is in harmony with the Holy Spirit is urgently needed. We have many that could still be called. May we that are privileged to live in the last days be valiant and let our light shine and may we be one with Jesus Christ in helping bring salvation to all mankind. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Bernard P. Brockbank, Assistant to the Twelve, and Supervisor of the British Isles Area, has just addressed us.

We shall now hear from Elder Delbert L. Stapley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

As we approach the Easter season, the hearts and emotions of Christians are mellowed by the sacrifice of the life and the resurrection of the Lord, Jesus Christ.

To know Christ

Shortly before Christ's betrayal, he

lifted up his eyes to heaven in a pleading intercessory prayer for his disciples, whom the Father gave unto him. He uttered this profound statement: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

To know God the Father and his

Beloved Son Jesus Christ, our Redeemer and Savior, is life eternal. Do men truly know them—their attributes, characteristics, and powers? Surely such knowledge can be had: otherwise, our Savior would not have made this statement.

When Philip said unto Christ, “Lord, shew us the Father, and it sufficeth us,” Jesus answered, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (John 14:8-9.)

Paul declared to the Corinthian saints that Christ is “the image of God” (2 Cor. 4:4), and to the Hebrews that Christ is “the express image of [God’s] person.” (Heb. 1:3.) It is logical for the Only Begotten Son of the Eternal God to be in “the express image of his [Father’s] person.” Like produces like, and any earthly son we know—and the earthly is typical of the heavenly—is in the image of his father. It is true in mortal life that some sons are in the express image of their father’s person.

In modern revelation we learn that Seth, the son of Adam, “was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.” (D&C 107:43.) Could that be what Christ meant when he said to Philip, “He that hath seen me hath seen the Father”? (John 14:9.) This statement also accords with modern-day revelation that God “the Father has a body of flesh and bones as tangible as man’s.” (D&C 130:22.)

Christ followed the Father

Now Jesus said, “The Son can do nothing of himself, but what he seeth the Father do.” (John 5:19.) Also: “As my Father hath taught me, I speak these things.” (John 8:28.) Here Christ informs us that he was following the example and teachings of his Father

and the works which the Father had performed previously in his own experience, which proves both Father and Son possess like individual characteristics, attributes, and powers.

“I am the Way”

When Thomas asked the Lord, “How can we know the way?” Jesus answered, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:5-6.) “For there is none other name under heaven given among men, whereby we must be saved,” declared the apostle Peter to the rulers, elders, and scribes of the Jewish factions. (Acts 4:12.) As Jesus walked in Solomon’s porch, the Jews came to him and solemnly asked, “If thou be the Christ, tell us plainly.” Jesus answered them, saying, “The works that I do in my Father’s name, they bear witness of me.” (John 10:23-25.)

Truly the works, miracles, and teachings of the Christ, together with heavenly appearances and confirmations of angelic personages—also the declarations of God the Father in the presence of accredited witnesses—testify fully and conclusively that Christ is the Only Begotten Son of God in the flesh, our Redeemer, Savior, and Lord.

Testimonies of Jesus

After Christ’s ministry on earth, his death on the cross, and glorious resurrection from the dead, he appeared unto his disciples and opened their understanding to the scriptures concerning him: how that all the scriptures written concerning the happenings of his life, death, and resurrection had been fulfilled. Then he said unto them, “And ye are witnesses of these things.” (Luke 24:48.) The apostle Peter taught Cornelius and his household all about the Christ, his message, death, and resurrection, declaring God showed the resurrected Lord openly: “Not,” he said, “to all the people, but unto witnesses

chosen before of God, even to us, who did eat and drink with him after he rose from the dead. . . . To him," said Peter, "give all the prophets witness." (Acts 10:38-43.)

The prophets before Christ did testify of his coming and prophesied sufficiently concerning his life, ministry, works, and miracles to identify him with absolute certainty. They also foretold his death on the cross and resurrection to glory as a sealing act to his ministry and divine commission to atone for the sins of men.

John the Baptist, the forerunner of Christ, was given a sign by which he could recognize the Son of God. When he saw Jesus coming toward him, he said to his disciples, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) God the Father also spoke from heaven testifying of his Son to all the people assembled at the baptism of the Christ by announcing, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) In answer to the query of the Lord to Peter, "Whom say ye that I am?" Peter emphatically declared, "Thou art the Christ, the Son of the living God." (Matt. 16:15-16.) Even unclean and evil spirits who knew Christ in the spirit world recognized him in the flesh and confessed him with positive knowledge, calling him, "Jesus, thou Son of God most high." (Luke 8:28.)

Other evidences

The works and the miracles of Christ, the evidences and testimonies of faithful, true, and actual witnesses of all they had seen and heard, even to the voice of God speaking from the heavens, are convincing proof that Jesus was not merely a well-principled man and a great teacher, but the actual Son of God, the Redeemer and Savior of the world, the exemplar to all mankind, whom to know and love and follow is life eternal.

Now, the other evidences and testi-

monies of true witnesses who saw the risen, resurrected Lord prove that he is alive today; just as the angel Gabriel declared to Mary, the mother of Jesus, "of his kingdom there shall be no end." (Luke 1:33.) There were many appearances of the risen Lord to his disciples after his passion. I shall mention a few very briefly: First, to Mary Magdalene. (John 20:16-18.) Second, to the two disciples on their way to Emmaus. (Luke 24:13-35.) Third, to his disciples who were gathered together following his resurrection. He invited them to "behold my hands and my feet, . . . handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-40.)

Fourth, Luke tells us that Christ, after his passion, "shewed himself alive . . . by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.) Fifth, Paul the apostle testifies that after Christ's resurrection "he was seen of Cephas, then of the twelve, [then] of above five hundred brethren at once; . . .

"After that, . . . of James, then of all the apostles," and last of all by Paul himself. (1 Cor. 15:5-8.)

The scriptures testify of Christ

Sixth, the concluding New Testament account of witnesses for our consideration is highly significant, for it furnishes hope and faith to all God's children for the future. It deals with an important event subsequent to Christ's resurrection and following the forty days spent with his disciples, teaching and instructing them in the things of his kingdom. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of

Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.) Christ was received into heaven with his resurrected body. If he is to return in like manner at his second coming, as this scripture affirms, he will come with his same body. This is further verified by prophecy to a branch of the house of Israel who shall ask the Lord at his second coming, "What are these wounds in thine hands and in thy feet?"

"Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God." (D&C 45:51-52; see also Zech. 13:6.)

Jesus testifies of Himself

In the Book of Mormon, one of four standard works or scriptures of The Church of Jesus Christ of Latter-day Saints, there is recorded a beautiful account of Christ's visit to the people on this continent after his resurrection from the grave. At that appearance, God the Father spoke from heaven, declaring, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

On that occasion Jesus Christ also announced himself, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:10.) At the invitation of their Lord, a large number were privileged to come forward, in order, according to the historical account, "that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (3 Ne. 11:14.)

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:16-17.)

Testimony by the Holy Ghost

By this friendly and compelling demonstration, Jesus assured the people assembled that he was truly their risen Lord, as several of their prophets had foretold. All these evidences and testimonies of witnesses are persuasive and convincing to the seeker of truth, light, and knowledge concerning God and his Beloved Son. Mankind need not struggle in the dark to gain faith in the only true God and Jesus Christ, nor in the gospel plan of life and salvation. The Comforter, or the Holy Ghost, which Christ promised to send, is the Spirit of truth and is to guide his followers into all truth. The Holy Ghost is to testify of the Father and the Son and is a teacher, also a revelator. Witness Peter's statement that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21), and Paul's declaration, "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). John, the beloved apostle, taught, "It is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6.)

According to these statements of scripture, the witness of the Holy Ghost, which all who are worthy can enjoy, has the power to bestow knowledge, understanding, faith, and the testimony of truth to those who prayerfully seek it. A prophet-writer of Book of Mormon history and doctrine gave this wise and understanding counsel and admonition: "I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

*Tuesday April 6**Third Day*

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10: 4-5.)

Every individual can realize this promise if he is willing to humble himself and seek the light, knowledge, and intelligence that flow from God through the Holy Spirit. By that power I testify to you that it is life eternal to know the only true God and Jesus Christ, who in very deed is our Lord, Redeemer, and Savior.

In closing, I join with the first prophet of this latter-day dispensation in declaring, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D&C 76:22.) I present to you these evidences of fact and truth humbly and in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have listened is

Elder Delbert L. Stapley of the Council of the Twelve.

We are grateful to the members of the Tabernacle Choir for rendering the beautiful music we have heard this day. Thank you for your presence and willingness to sing at our conference sessions.

The choir with Brother Jerold D. Ottley conducting and Brother Robert Cundick at the organ will now sing, "Our God is A God of Love," by Cundick.

The benediction will then be offered by Elder Antonio C. de Camargo, Regional Representative of the Twelve.

This conference will then be adjourned until Tuesday morning at 10:00 A.M.

The Tabernacle Choir performed the number, "Our God is A God of Love."

Elder Antonio C. de Camargo, Regional Representative of the Twelve, pronounced the benediction.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the General Conference began at 10:00 o'clock A.M. on Tuesday, April 6, 1976.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, first counselor in the First Presidency, conducted.

The music for this session was provided by the Tabernacle Choir with Jerold D. Ottley conducting and Alexander Schreiner at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

We extend a sincere welcome to all assembled this morning in the sixth session of the 146th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends who are seated in the overflow congregations in the Assembly Hall and Salt Palace and who are tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session. Elder Neal A. Maxwell and Bishop Vaughn J.

Featherstone are presiding in the Assembly Hall, and Elder S. Dilworth Young and Bishop H. Burke Peterson preside in the Salt Palace.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the Tabernacle on Temple Square in Salt Lake City.

We express our gratitude to the managers and operators of the radio and television stations throughout many parts of the world for the coverage being given to sessions of this conference.

The music for this session will be provided by the Tabernacle Choir under the direction of Brother Jerold D. Otteley with Brother Alexander Schreiner at the organ.

The Choir will begin this service by singing, "Praise Ye the Lord."

The invocation will be offered by Bishop Victor L. Brown, Presiding Bishop of the Church.

The Tabernacle Choir sang the hymn, "Praise Ye the Lord."

Bishop Victor L. Brown, Presiding Bishop of the Church, gave the invocation.

President N. Eldon Tanner

The choir will now favor us by singing, "Hail Thou King of Glory, Mayest Thou Ever Hear Us."

The number, "Hail Thou King of Glory, Mayest Thou Ever Hear Us," was rendered by the Tabernacle Choir.

President Tanner

President Marion G. Romney, First Counselor in the First Presidency, will now address us.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren and sisters, members and nonmembers, on this, the 1976th anniversary of our Lord and Savior, Jesus Christ, and the 146th anniversary of the organization of his church in this the dispensation of the fulness of times, I greet you with love and fellowship.

The purpose of life

As I begin these remarks I have in mind three questions. Where did we come from? Why are we here? And, where do we go after we leave this probation? Every human being should know, and be guided by, the revealed answers to these questions.

Some months ago I sat on an air-

plane beside a gentleman from the Far East. After exchanging a few pleasantries, he, responding to my inquiry, told me about his business activities. He then inquired about mine. This, of course, led to a gospel discussion. He had no religion, although he said his mother was a Christian. He had no concept of a God, no idea whether he had had a pre-earth existence or whether he would live on after death. He had no purpose in life except to work hard and obtain a "reasonable standard of living." After discussing a few fundamental gospel truths, he responded: "Such concepts would surely give one an objective to live for."

A few weeks later I mailed him a letter and sent him some literature.

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In his response, he wrote:

"I still remember you, that I really enjoyed the conversation exchanged with you on the [airplane]. . . .

"I have been working hard . . . without 'purpose.' . . . You made my eyes open for what is the true purpose of working every day and [of] life itself. . . .

"In the meantime," he said, "I cannot stop drinking and smoking so far"—he was carrying a package of liquor when we were talking, and I let him read the Word of Wisdom. So he said, "I cannot stop drinking so far, but I shall never forget where we came from, and why we are here, and where we go after we leave this probation."

Who are we?

As to who we are, I had explained, of course, as Paul told the Athenians on Mars' hill, that we are "the offspring of God." (Acts 17:28-29.) This statement required some explanation because, as he pointed out, our physical bodies are the offspring of our mortal parents. At this point I let him read in the revelation the Lord's statement that "the spirit and the body are the soul of man" (D&C 88:15) and emphasized the fact to him that it is man's spirit which is the offspring of God. This opened the way for an explanation that God himself is a soul, composed of a body of flesh and bones as tangible as man's, and a spirit; that he is a resurrected, glorified, exalted, omniscient, omnipotent, and—in spirit, and power, and influence—an omnipresent person, the ruler of the heavens and the earth and all things therein; that the spirits of all men are literally his "begotten sons and daughters." (D&C 76:24.)

This concept is what he must have had in mind when he wrote, "I shall never forget where we came from."

Why are we on earth?

As to why we are here on earth, I

reminded him of the self-evident fact that, as the offspring of God, we inherit the capability of reaching, in full maturity, the status of our heavenly parents just as we inherit from our mortal parents the capability to attain to their mortal status; and that since God has a body of flesh and bones, it was necessary and perfectly natural for us, his spirit offspring, to obtain such bodies in order that we might be like him; that coming to earth was the means provided for us to obtain these bodies. I further explained to him that this mortal probation provides us the opportunity to, while walking by faith, prove ourselves worthy to go on to perfection and exaltation in the likeness of our heavenly parents.

I explained what Abraham wrote concerning his vision of the council in heaven where the gospel plan was presented and the creation of this earth projected. We considered Abraham's statement:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .

"And there stood one among [those that were spirits] that was like unto God [namely, Jesus Christ], and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

We all know, of course, that the program thus announced was implemented. The spirits who kept their first estate—that was their spirit estate—were

added upon, as promised, by receiving mortal bodies as they are born here upon this earth as human souls.

The promise is that if they keep this, their second (that is, our mortal) estate, they "shall have glory added upon their heads for ever and ever."

It thus became clear to him, as it is to all of us, that we came to earth for two purposes: one, to obtain physical bodies of flesh and bone in the likeness of our Heavenly Father; and two, to be proved—to see if we "will do all things whatsoever the Lord" our God commands us.

This was what my friend had in mind when he said, "I shall never forget . . . why we are here."

Death and resurrection

Our probation here on earth will, of course, be terminated by death, death being the dissolution of the soul—the separation of the body and the spirit.

As the result of Christ's victory over the grave, we shall all be resurrected, which is the redemption of the soul.

The type of body we shall receive in resurrection and where we go from there is up to us. As Paul wrote the Corinthians concerning the resurrection:

"There are . . . celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead." (1 Cor. 15:40-42.)

Judged by own actions

If we here keep the commandments of God, we shall return to his presence and dwell with him in eternal life and glory. If we do not keep his commandments, we shall dwell in a far less comfortable place. It is up to us.

"According to the moral agency" which God has given us, we are free to act as we choose and every person will "be accountable for his own [acts] in the day of judgment." (D&C 101:78.)

An ancient American prophet put this truth in these beautiful words:

"Men are free . . . and all things are given them which are expedient. . . . They are free to choose liberty and eternal life, . . . or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

Another ancient American prophet describes in this language the situation we will be in between death and resurrection:

"Behold, it has been made known unto me by an angel [this is Alma talking—he wasn't guessing; he was told by an angel], that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

"And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

"And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

"Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in

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paradise, until the time of their resurrection." (Al. 40:11-14.)

The Gospel plan

In the Garden of Eden, God endowed Adam and all his posterity with that free agency which they had enjoyed in the spirit world.

Furthermore, he said: "I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son." (D&C 29:42.)

Beginning with Adam and repeated in every subsequent gospel dispensation, the Lord has revealed the gospel of Jesus Christ, which embraces the principles and ordinances constituting the way, and the only way, to peace and happiness in this life and eternal life and exaltation in the world to come.

The last and final dispensation was opened in the spring of 1820 when God our Eternal Father with his resurrected Son, Jesus Christ, our Savior, appeared in person to Joseph Smith, Jr., in the sacred grove near Palmyra, New York.

During the next few years, all the principles and ordinances of the gospel of Jesus Christ necessary for man's salvation and exaltation, with the power and authority to teach and administer them, were revealed.

And on April 6, 1830, 146 years ago today, Christ's true church bearing his name, "The Church of Jesus Christ," with the suffix "of Latter-day Saints"—to distinguish it from the primitive church—was reestablished in the earth with six members. Today it has more than three million members. There are currently some 23,000 missionaries carrying the message of the restoration to the nations of the earth.

Peace now and hereafter

Now my brothers and sisters and

friends, I know and bear witness to you that the things I have rehearsed in these remarks are true. I know that we are human souls—composed of spirits begotten of God, tabernacled in mortal bodies of flesh and blood and bones.

I know, of course, as each of you know, that we shall die; that our bodies shall return to the earth whence they came; that our spirits shall return to the spirit world; that by reason of Christ's victory over the grave all of us will be resurrected and as immortal souls stand before the judgment bar of the great Jehovah; and that there we shall be assigned that degree of glory the laws of which we have obeyed while in mortality.

If we keep in mind who we are, why we are here, and where we go after this probation, and live our lives in the light of such knowledge, we shall have peace in this world and eternal life in the world to come.

How to determine truth

The way to determine the truth or falsity of these divine teachings is to apply the test prescribed by Jesus as recorded in John, which reads:

"Now about the midst of the feast Jesus went up into the temple, and taught.

"And the Jews marvelled, saying, How knoweth this man letters, having never learned?

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:14-17.)

No person is, nor can he be, justified in rejecting these teachings and commandments, which have been revealed by the Lord, on the basis that he does not know they are true, because everything the Lord does or says has within itself the evidence of its own authenticity, and every person is

divinely endowed with the means to discover that evidence and know for himself that it is true.

The Spirit of Jesus Christ

"The Spirit of Jesus Christ," says the revelation, "giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D&C 84:45-47.)

The prophet Lehi bore like witness when he said to his son, Jacob, "men are instructed [hearing by the Spirit] sufficiently that they know good from evil." (2 Ne. 2:5.) And so did Mormon, by teaching his brethren that "the Spirit of Christ is given to every man, that he

may know good from evil." (Moro. 7:16.)

That we may all know by the witness of the Holy Spirit where we came from, why we are here, and where we go after we leave this life; and that by living righteously we "shall have glory added upon [our] heads for ever and ever," I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just had the privilege of listening to that inspiring talk and testimony of President Romney of the First Presidency.

Elder LeGrand Richards of the Council of the Twelve will now address us. He will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

I am very happy, brothers and sisters, to have the privilege of attending this great conference with you and listening to the instructions that have been given to us by the servants of the Lord. I thank the Lord for your friendship and your kindness to me as I visit in your various stakes.

Value of scriptures

As I tried to think what I might say to you this morning that would be of interest and inspiring, I thought I would like to say a few words about the value of the holy scriptures.

If we didn't have the holy scriptures, what would we know about our Father in heaven and his great love that gave us his Only Begotten Son? What would we know about his Son and his

great atoning sacrifice, and the gospel that he has given us, the pattern of life to live by, and the principles that Brother Romney has just discussed with us of where we came from, why we are here, and where we are going? Without a knowledge of those things, we would be like a ship upon the ocean without a rudder or sail or anything to guide it. We might keep afloat, but we would never come into port.

I like the words of the Savior when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) Is there anything more desirable to search for than eternal life, a knowledge that we can live after death with our loved ones and be exalted in the presence of our dear ones with our Father in heaven and the sanctified and

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the redeemed of our Father's children?

I like the statement by Cicero. He said that he was more interested in the long hereafter than in the brief present. I like that thinking. I think if all of us were more interested in the long hereafter, it would be a changed world in which we live today.

I like the statement of Elizabeth Barrett Browning. She said,

*Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pluck
blackberries.*

"Aurora Leigh," 7:820.

A lot of people in this world are satisfied with plucking blackberries. As we look around us and see this marvelous creation and everything the Lord has created beyond the power of man to produce, we can't help but realize that earth is crammed with heaven.

But that doesn't tell us anything about what happens after death. That is what we get through our study of the holy scriptures.

Scriptures come through the Holy Ghost

I like the statement of Peter of old when he said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

The scriptures come to us through the Holy Ghost and are not to be understood by man alone; they are not of any private interpretation. Then if we can believe the scriptures as they are

written, we have many truths to present to the world that no one else in the world can understand.

Isaiah's prophecies

I like the statements in the Book of Mormon. We are told in three places that we should study the prophecies of Isaiah, that they would all be fulfilled, that in the day of their fulfillment it would be given to the people to understand them.

Now I like to study the prophecies of Isaiah, and to my way of thinking he almost lived more in our day than when he was actually here upon the earth; he saw so much of what would transpire in this dispensation. Now for instance, this prophecy of Isaiah has always appealed to me. When Babylon was the greatest city in all the world, Isaiah prophesied that Babylon would be destroyed, that it would become the abode of reptiles and wild animals, that the Arabs would no more pitch their tents there. Then he said that Babylon would never be rebuilt. (See Isa. 13.) Now can you imagine anyone today declaring that one of our great cities would be destroyed and never be rebuilt? And yet, Babylon has never yet to this day been rebuilt.

Now I would like to discuss with you today a little about the twenty-ninth chapter of Isaiah. As I understand that chapter, there wasn't anybody in this world who could have understood the prophecies of Isaiah at the time that this Church was organized, until the Book of Mormon came forth. Through that we have an understanding of those scriptures that no one else in the world has.

I would like to read a little portion, commencing with the first part of the twenty-ninth chapter:

"Woe to Ariel, to Ariel, the city where David dwelt!" (Now that was Jerusalem, another name for it.) "... Add ye year to year; let them kill sacrifices." (In other words, in coming generations.)

"Yet I will distress Ariel, and there shall be heaviness and sorrow." (Isa. 29:1-2.) That is all he had to say about the destruction of Jerusalem, but you remember what Jesus said to his twelve. He told them the temple would be destroyed, there wouldn't be one stone left upon another, and it would be ploughed as an acre. (See Luke 21:5-6.)

Isaiah goes from that point on to see the destruction of another great center, and he says this: "And it shall be unto me as Ariel." (Isa. 29:2.) In other words, he saw the destruction of another great center like the destruction of Jerusalem. No one in this world could have told where that other center was until the Book of Mormon came forth. Then Isaiah goes forth with what he saw with respect to this other group of people. He said, "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

"And thou shalt be brought down, and shalt speak out of the ground [Now I want you to get that—when you speak out of the ground, it is not because you are alive that you are doing it; it is because of the record of your speech], and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29:3-4.)

Book of Mormon

Is there anything that has happened in this world to fulfill that like the coming forth of the Book of Mormon, the plates from which the Book of Mormon was translated that give the record of the early inhabitants of this land of America back over a period of thousands of years? Then he goes on in the sixth verse to say, "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

All you have to do is to read Third

Nephi to see how literally that was fulfilled. I quote from Third Nephi, a portion, to indicate it:

"And it came to pass in the thirty and fourth year . . . there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

"And there were exceeding sharp lightnings, such as never had been known in all the land.

"And the city of Zarahemla did take fire.

"And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.

"And the earth was carried up upon the city of Moroni, that in the place of the city there became a great mountain.

"And there was a great and terrible destruction in the land southward." (3 Ne. 8:5-11.)

Then it goes on describing the destruction in that land. No wonder they can find ruins of cities and cement highways as they delve into the depths of the earth down in that land of South and Central America where these people settled.

Then Isaiah goes on in the twenty-ninth chapter to say, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." (Isa. 29:11.)

Fulfillment of prophecy

Can you find a fulfillment of that anywhere in this world like when Martin Harris took copies of the hieroglyphics from the plates from which the Book of Mormon was translated to Professor Anthon in New York? When Professor Anthon had given a certificate to say that the translation was

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correct, he wanted Martin Harris to bring the plates and let him translate them. Martin Harris said, "They are sealed." The professor repeated the very words that Isaiah spoke thousands of years ago: "I cannot read a sealed book." That is what I mean when I say that if the prophecies, as Peter indicated, are not of private interpretation, then no one else in the world can interpret these prophecies of Isaiah in his twenty-ninth chapter.

"A familiar spirit"

Then he goes on in this same chapter, after saying that the vision of all—that is the vision of all that he saw about this people and its destruction and the coming forth of their record, speaking out of the dust—would have a familiar spirit. I gave a copy of the Book of Mormon to the treasurer in the Presbyterian Church back in New Bedford, Massachusetts, when I was doing missionary work there. When he had about finished reading it, I said, "As you read that book, did it occur to you that anyone could have written the contents of that book to deceive people?"

"Oh," he said, "Mr. Richards, when I read that book, I get the same spiritual uplift that I get when I read the New Testament."

Isn't that what Isaiah meant when he said that it should have a familiar spirit?

Then he goes on in that same chapter to say, "And in that day shall the deaf hear the words of the book [What book? The Book of Mormon], and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:18.)

Isaiah didn't understand way back

in his day of his own wisdom the theory of braille that makes it possible for the blind to read the words of the book.

Then Isaiah says in that same chapter, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

A marvelous work and a wonder

I bear you my solemn witness as an ambassador of the Lord Jesus Christ that we have that marvelous work and a wonder. These prophecies to which I have referred, no one else in all this world could interpret them if we will take them in the spirit in which they were written.

May God help us to share the marvelous truths that have come to us in this dispensation through the restoration of the gospel and our knowledge of the holy scriptures, I pray, and leave you my love and blessing, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve Apostles has just spoken to us.

Elder James A. Cullimore, Assistant to the Twelve, will now address us.

Elder James A. Cullimore

Assistant to the Council of the Twelve

My dear brethren and sisters, I'd like to talk to you today about the Book of Mormon. I often wonder if we take as seriously as we should this great record. Early in the Church the members seemed to be taking the Book of Mormon too lightly. The Lord gave the following warning and condemnation. This might be as applicable today as it was then.

Importance of the Book of Mormon

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

"Which vanity and unbelief have brought the whole church under condemnation.

"And this condemnation resteth upon the children of Zion, even all.

"And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

"That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion." (D&C 84:54-58.)

A witness for Christ

The Book of Mormon is no ordinary book.

It was translated from gold plates which were delivered to Joseph Smith by an angel of God. It was translated by the gift and power of God. Oliver Cowdery, who was the scribe, said, "I wrote, with my own pen, the entire Book of Mormon (save a few pages,) as it fell from the lips of the Prophet Joseph Smith as he translated it . . . by means of the Urim and Thummim." (*Millennial Star* 21[1859]: 544.)

It gives an account of Christ's visit to the people of this continent. It corroborates and complements the Bible. It establishes the truth of the Bible. The central theme of the Book of Mormon concerns Jesus Christ and his mission. It is for the convincing of the Jews and the gentiles that Jesus is the Christ.

The Book of Mormon is a prophetic book. Its coming forth fulfills many biblical prophecies.

The Book of Mormon was given to the world with the admonition that man should test its authenticity by reading it and asking God if it is true. Before concluding the record of the Nephites, Moroni, the last surviving prophet of these people, wrote to those who would read the record in the latter days:

"When ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

What a powerful challenge!

A book which changed America

Brother William E. Berrett gives an account of an interesting gathering in New York City in 1938. It was the New York City Book Club. Their speaker was the Honorable Henry A. Wallace, then Secretary of Agriculture. His subject was "Good Books of the Nineteenth Century." In the course of his remarks he said, "The greatest book published in the nineteenth century in the field of religion was the Book of Mormon. Although this book was read by less than one percent of Americans, it affected that one percent so powerfully as to change the history of the nation."

Brother Berrett states further, "It is a book that has aroused a storm of

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protest. It has done what the Prophet Joseph said it would do. It has divided men into two camps—those who are for it and those who are against it. There have [possibly] been more books written against it than against any book ever published in America. . . . On the shelves of the Church Library in the Church Office Building there are more than 1,500 [anti-Mormon] books, each of which, in a portion of its pages, makes an attack on the Book of Mormon. Fifteen hundred volumes by fifteen hundred separate authors. Of those fifteen hundred probably only two ever reached a second edition. . . .” (William E. Berrett, “What Is the Book of Mormon?” in *Know Your Religion Series 1953-54*, 21 Oct. 1953, pp. 1-2.)

Critics of the Church today seldom claim the Book of Mormon to be a fraud. It has proven itself.

Robert B. Downs wrote a book entitled *Books That Changed America*. He listed the Book of Mormon as one of twenty-five such books. In his comments he said, “Throughout the history of Mormonism, the Church’s most powerful and effective weapon has been the Book of Mormon.” (Robert B. Downs, *Books That Changed America*, New York: MacMillan Co., 1970, p. 35.)

A powerful book

It is a powerful book!

Many individuals have read it. It has caused them to leave their churches in which they have been active members. It has caused them to give up their fathers, mothers, and families. Their faith in the book and the truths it teaches was so strong they still believed even though they were told they would be disowned if they joined the Church. They have given up their occupations, their countries. Many have spent all they had, in some cases, for passage on a boat, then walked across the plains to the Salt Lake Valley and lived under most trying circumstances.

“Most correct”

The Prophet Joseph records in his diary, “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.” (*History of The Church of Jesus Christ of Latter-day Saints*, 4:461.)

We believe the Bible to be the word of God, but I have often asked missionaries what they would do without the Book of Mormon and modern revelation. With just the Bible, what would be their approach? The Prophet Joseph answered it. “Take away the Book of Mormon and the revelations and where is our religion? We have none.” (*HC*, 2:52.)

If the Book of Mormon is not true, then Joseph Smith was not a prophet of God. I testify to you that the Book of Mormon is true and that the revelations contained in the Doctrine and Covenants and Pearl of Great Price and other places are true and of the Lord. Our message to the world is that God lives, that Jesus is the Christ, that God has revealed himself to man in this dispensation and restored his gospel with all its keys and power. Nothing will be more certain to build faith and testimonies of members and touch the hearts of honest seekers for the truth than this great book.

A strong, silent witness

There is a special power about the Book of Mormon. It bears a strong, silent witness of its truth as one reads it.

Parley P. Pratt stated, “The Spirit of the Lord came upon me, while I read [The Book of Mormon], and enlightened my mind, convinced my judgment, and rivetted the truth upon my understanding, so that I knew that the book was true, just as well as a man knows the daylight from the dark night.” (*Journal of Discourses*, 5:194.)

Brigham Young said as he read the book, "I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense." (*JD*, 3:91.)

In the hands of nonmembers it works while one sleeps. Let me give you two personal experiences regarding this.

The first is about James Monroe Hastings and his wife, Eddie. Mr. Hastings was a Baptist minister in New Mexico during the depression days in the early 1930s. After one of his revival meetings, someone gave him a Book of Mormon which he took home and placed on the shelf. About five years later he picked it up and started to read it. After he had read it through, he testified to his family it was true. The next weekend he went to Springerville, Arizona, to find a member of the Church who could teach him more. It was only a few weeks until he and his family were baptized.

Brother and Sister Hastings and their family appeared in our little branch in Oklahoma City in mid-1939. They had moved there to try to convert his brother and family who lived there. After they had brought them into the Church, they moved where others of the family lived so they could teach them.

The other experience was related to me by a good friend. He gave a Book of Mormon to one of his associates in business. He soon retired from the company and heard nothing from this former associate for several years. When he saw him again, the friend said, "Possibly you'd like to know what happened to your Book of Mormon? I haven't read it, but many of my family have, and there are now nineteen of my family members in your church as a result of reading it.

"I took the book home and put it on the shelf. One night as my mother was babysitting for us, she saw the book and began to read it. When we came home, she asked us about it. She said, 'This book is true.' This started a chain

of events that brought about these many baptisms."

The words of Christ

The Lord said to Joseph Smith, "This generation shall have my word through you." (*D&C* 5:10.) The Book of Mormon and latter-day revelation to the Church came through Joseph Smith. It testifies of Christ. It is a new witness for Christ. Listen to the words of Nephi:

"The words which I have written in weakness will be made strong unto them; for it persuadeth them to do good . . . and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

"And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

"... If ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good." (*2 Ne.* 33:4-5, 10.)

The Nephites were individual witnesses of the risen Lord. When he visited them, he invited them to see for themselves. He said, "Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. . . .

"And the multitude did see and hear and bear record; and . . . all of them did see and hear, every man for himself." (*3 Ne.* 11:14, 17:25.)

Joseph Smith

The Book of Mormon testifies of Joseph Smith. The prophet Lehi in his warning to Joseph, his youngest son,

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referred to the covenant made by God to his ancestor, the great Joseph who was sold into Egypt. This unusual seer, Joseph of Egypt, received from the Lord the promise that from the fruit of his loins a righteous branch should be raised up and also the promise that the Messiah should be manifest to his descendants in the latter days. The Lord would raise up a choice seer, like unto Moses, to the remnants of Joseph:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruits of my loins.

"And I will make him great in mine eyes; for he shall do my work.

"And he shall be great like unto Moses.

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." (2 Ne. 3:6, 8-9, 15.)

Joseph Smith, the Latter-day prophet, fulfilled this prophecy.

The Book of Mormon is truly a witness for Jesus Christ and his plan of salvation for mankind. It is a witness that Jesus Christ, through Joseph Smith, has again established his work in our day. We invite all mankind to read it

and learn for themselves its powerful message.

I leave you my witness of the truth of this gospel and of the Book of Mormon, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder James A. Cullimore, Assistant to the Council of the Twelve.

The Congregation and Choir will now join in singing, "Love At Home."

After the singing, Elder Joseph Anderson, Assistant to the Twelve, will address us.

The congregation joined the Tabernacle Choir in singing, "Love at Home."

President Tanner

Elder Joseph Anderson, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Charles A. Didier of the First Quorum of Seventy.

Elder Joseph Anderson

Assistant to the Council of the Twelve

One of the peculiarities of members of The Church of Jesus Christ of Latter-day Saints is the matter of personal testimony. It is quite customary for faithful members of the Church to testify to their faith and knowledge of the truth of this work wherever and whenever opportunity occurs. It is desirable and expected that before one

joins the Church he will have an individual assurance of the truth of the doctrines we teach, that the gospel we proclaim is the restored plan of life and salvation, that it is not a new religion but the eternal gospel, the keys, principles, and doctrines of which were restored to men on earth by heavenly messengers who held these keys and this authority

in previous dispensations and when the Lord and his apostles were upon the earth in the meridian of time.

Testimony by power of Holy Ghost

People who are inclined to rely entirely upon reason in reaching conclusions find it difficult to accept as reliable those things that cannot be proved by the five senses. Paul may have had this in mind when he said, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

The English poet, John Dryden, has said:

*Dim as the borrow'd beams of moon
and stars*

*To lonely, weary, wand'ring travelers,
Is Reason to the soul; and, as on high
Those rolling fires discover but the sky,
Not light us here, so reason's glimmering
ray*

*Was lent, not to assure our doubtful way,
But guide us upward to a better day.
And as those nightly tapers disappear,
When day's bright lord ascends our
hemisphere;*

*So pale grows Reason at Religion's sight;
So dies, and so dissolves in supernatural
light.*

"*Religio Laici*," The Poetical Works of Dryden, Cambridge: The Riverside Press, 1950, p. 162.

Moroni, in bidding farewell to the Lamanites, left this testimony as recorded in the Book of Mormon:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things.

"And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever." (Moro. 10:4-5, 7.)

Personal testimony and revelation

I recall reading a few years ago that a prominent prelate of one of the Christian churches in Salt Lake City, who has since passed away, expressed a feeling of admiration and respect for members of The Church of Jesus Christ of Latter-day Saints and their standards of life, but he said he did not favor their policy of testimony bearing.

Notwithstanding the many and great miracles the disciples of our Lord had seen Him perform, there were times when they seem to have had some doubts in their minds concerning their Lord and Master, whether he was truly and indeed the Christ of whom the prophets had spoken. On one occasion, however, the scriptures tell us that "when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

This question was truly a faith-testing one.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

That testimony which came as a revelation to Peter from the Father has come down to us through the years and is an indication to us as to how we may know that Jesus is the Christ. In the

same way we may know and bear testimony also to the truth of the restored gospel, that that same Jesus lives today and is our Redeemer and Savior. It may be revealed to man by God through the gift and power of the Holy Ghost, for by that means can we know all things that it is expedient for us to know. The source of that testimony is the rock of revelation upon which the church of Christ is built, and the gates of hell shall not prevail against it. As indicated by the Savior, flesh and blood do not reveal these things to many but they come only by revelation from our Father in heaven.

Our testimony of the truth of this work is unique, and it is perhaps our principal source of strength in proclaiming the gospel message to the world. That testimony must be firm and true. It must be built upon the rock of revelation. It must be such as to withstand the winds of criticism and the storms of persecution that may be hurled against the Church. It must be made firm by a righteous life. As we grow in understanding of the gospel of the Lord Jesus Christ, our understanding of the purpose of life increases and our faith in God's representatives is magnified in our minds.

True conviction

Our missionaries as they go into the world with the message of the restoration bear testimony to the truth of this latter-day work. These testimonies must be more than mere words; they must be true convictions. And when they come from the heart and soul as they should do, they have an impact on the thinking of their listeners that cannot easily be cast aside, because those testimonies come with the accompaniment of the Holy Spirit.

Emerson said: "The vice of our theology is seen in the claim that the Bible is a closed book, and that the age of inspiration is past."

The strength of this church does

not depend alone upon the prophets and apostles of earlier dispensations nor upon the testimony of the General Authorities of the present. The strength of this church is in the testimony and faith of its members, and every member may have that testimony if he will seek it through study and sincere prayer and if he will keep the commandments the Lord has given us. That testimony will become a knowledge of the truth of this work. Through righteous living and unselfish service, it will grow stronger day by day and will develop into a knowledge that nothing but carelessness or sin can weaken or destroy.

A testimony is sacred

One of the former presidents of the Church, President David O. McKay, has said in regard to this subject, "A testimony of the gospel of Jesus Christ is the most sacred, the most precious gift in our lives, obtained only by adherence to the principles of the gospel, not by following the paths of the world. You may get momentary pleasures by following the enticements of the world.

"You may get transitory pleasure, yes; but you cannot find joy—you cannot find happiness. Happiness is found only along that well-beaten track, narrow as it is, though strait, which leads to life eternal.

"That is my testimony to you. Sometimes there are obstacles; there is persecution; there is self-denial; there will be tears because you are coming constantly in contact with these enticements, with these worldly ideals, and you have to overcome them; and, for the moment, there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek him. It may not come just the way you think, but it will come. The Lord will certainly fulfill his promise to you."

With further reference to testimony and his own testimony he said, "But the testimony that this work is divine had

come not through manifestation, great and glorified as it was [he is speaking now of a special manifestation that had come to him], but through obedience to God's will, in harmony with Christ's promise: 'If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.'" (David O. McKay, *Treasures of Life*, Deseret Book Co., 1962, pp. 229-31.)

Testimony of Latter-day Saints

Through the gift and power of the Holy Ghost, testimony has come into the hearts and souls of millions of Latter-day Saints since the Church was organized in 1830—that Jesus is the Christ; that he lives; that he is the Firstborn of the Father in the spirit and the Only Begotten of the Father in the flesh; that he is our Redeemer and Savior; that he is the Author of the eternal plan of life and salvation; that he is our Elder Brother; that in answer to Joseph Smith's humble prayer (Joseph was a boy of fourteen at the time) our Heavenly Father and his son Jesus Christ, glorified heavenly beings of flesh and bones, appeared to him in the grove near Palmyra, New York, in 1820; that Joseph's account of this experience is true. These people have testified that the Holy Ghost has made manifest unto them that Joseph Smith was a prophet of the living God, chosen before the foundation of the earth was laid to be the instrument in the hands of the Lord in preparing the way for the restoration of the gospel of Jesus Christ in this dispensation, the dispensation of the fullness of times. Further, that those who have succeeded the Prophet Joseph Smith as prophets of the Lord's church,

including Spencer W. Kimball, our present prophet and president, have held and do hold the keys to the kingdom of God upon the earth, which, among other things, give authority for and the responsibility of carrying the message of the restored gospel to all mankind that no one may be left without an excuse. The Prophet Joseph sealed his testimony with his blood, as many others have done since the gospel was restored to earth.

Personal testimony

After an association of more than fifty years with the leaders of the Church here upon the earth—prophets, seers, and revelators of this dispensation—during which period of time I have witnessed the inspiration and revelation of the Lord to his servants, I add my testimony that the Spirit of the Lord has borne witness to my soul that these things are true. I testify that if we can bring our eternal spirits into attune with the promptings of God's Holy Spirit, the hand of God may be made visible; and the listening ear so attuned may be responsive to the celestial whisperings of the voice of God, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Joseph Anderson, Assistant to the Twelve, has just addressed us.

Elder Charles A. Didier, a member of the First Quorum of Seventy and Supervisor of the Europe West Area, will now speak to us. He will be followed by President Ezra Taft Benson.

Elder Charles A. Didier

Of the First Quorum of the Seventy

My dear brothers and sisters, as we shared yesterday the great "spirit of '76 North Main," of the Relief Society, I would like to share with you the "spirit of '76" of the Europe West Area, and bring to you the message of love, of testimony, from the people of Belgium, France, Italy, the Netherlands, Spain, and Switzerland.

Value of people

During my last move, and going through what is called the elimination process, I found one of my former students' notebook of international law. I had written in big capital letters on the front cover a quotation from Aristide Briand, winner of the Nobel Prize for Peace and one of the animators of the former League of Nations. It read, "The institutions are worth what the individuals are worth." During the years I had pondered many times about this truth as I studied or worked with different institutions like companies, governments, or even churches. And I thought that by the same analogy I could say that the value of a country depends upon the value of its people and that it will rise or decline according to the desires of its people.

America

One people, one country, has done more for the world than any other nation in history because of the righteous desires of its people. May I today celebrate with you the bicentennial of the creation of this country—a country that has a divinely inspired constitution—and praise the Lord with you for what its inhabitants were, what they are, and what they will be?

I remember as a child the stories about the generosity of the American people as they were told by my grandfather as I sat on his lap. With a gentle

and broken voice, he explained how our people were saved from starvation at the end of the First World War. My own first vision of this charity came when I saw my first American soldier on his Bren gun carrier the day we were liberated. He handed me a large piece of something to put in my mouth. (I found out much later that this something was called "corned beef"!)

I remember as a teenager reflecting on the sacrifices of the American people as I rode on my bicycle through the cemeteries not far from my home and looked silently at the thousands of white crosses in orderly lines, marking the graves of those who gave their lives so that I could live in freedom. I remember as a student learning how our countries of Europe kept their economical freedom thanks to General Marshall's plan; how our countries kept their independence; how so many countries in the world, struck by natural disasters, were rescued and helped.

Blessings

I remember as a young man receiving in my home two young men. (Strangely enough, they had the same first name: Elder!) They showed our family the Book of Mormon, a divine evidence of the Lord's care and love for his children. They declared to our family the message of the restoration of the gospel, the divine sonship of Christ, the divine mission of Joseph Smith, and the divinity of this church. Their message and their willingness to follow the prophet's call changed our lives.

I remember as a father, as a priesthood holder, as a mission president, how, thanks to your examples of charity, of sacrifice, of love, of dedication, of work, I learned a lesson—that the source of all blessings is God, through obedience to his commandments. Now I see the fruits of the seeds

you planted as I tour the missions and stakes of Europe, and I would like to share some of them with you.

Fruits of the Gospel

I saw the fruits of sharing the gospel and calling every young man as a missionary as I watched a young local Spanish missionary bearing his testimony in Italy. Another elder just recently called from the Paris Stake told his mission president, with tears in his eyes, that he and his companion had taught five discussions the previous evening in a language that he did not speak three weeks ago.

I saw the fruits of loving the message of an inspired prophet of the Lord to lengthen our stride when I listened to a branch mission leader in Brussels, Belgium, telling his priesthood companions that he was thrilled to know that fifteen families were ready to find new families and invite them into their homes to be taught by the missionaries.

I saw the fruits of sacrifice as I listened to district presidents striving to get better activity, attendance, and results to be qualified to grow into stakes.

I saw the fruits of work and dedication as I watched hundreds of members going to the temple, preparing for the coming area conferences, building the kingdom with a renewed spirit of service to their fellowmen. The complete list of the fruits would be too long, but you should know that your seeds fell into good ground and are bringing forth more and more good fruit.

Value of country

Yes, I remember what you have done and so do millions of people who looked for the light of example and truth. Today is already the past for many, and tomorrow wears a mask of fear. Today can still change tomorrow, but what kind of society are we build-

ing? What kind of a country will we have if we, as one people, do not defend ourselves against the assaults of evil? Was it not Moroni who took a piece of his garment and wrote on it, in order to keep his people from slavery, "In memory of our God, our religion, and freedom and our peace, our wives, and our children." (Al. 46:12.)

I said in the beginning that the value of a country rests upon the values of its people. For the people of God, for the people who want peace, for their women and their children, there is only one way, one church, and one Lord.

Choose the right

The way is to repent and obey the commandments of the Lord and be examples to the rest of the nations by listening to a living prophet. The church is The Church of Jesus Christ of Latter-day Saints, restored by the Prophet Joseph Smith. The Lord is the Lord Jesus Christ, of whom it is said, "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

This is eternal truth, and "whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning." (D&C 93:25.)

Today at school, at work, or wherever we may be, the choice between truth and evil will be presented to us in many different ways. It could be by papers, posters, individuals, radio, television, conversations. A mental choice has to be made concrete by accepting or refusing, by dictating or obeying, by counseling or dissuading.

What are the feelings that will determine this daily choice? Love, passion, fear, courage, pride, laziness, or will? Are these feelings in accordance with our faith and testimony? The key to the righteous answer is given by a loving Father:

Keep the commandments

"He that keepeth his command-

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ments receiveth truth and light, until he is glorified in truth and knoweth all things." (D&C 93:28.)

Obedience to the commandments must be the sole and essential condition determining our choices and thus determining our eternal life. Alma expressed it in a very clear way:

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience." (Al. 29:4-5.)

Future of the world

May we remember together to

"make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness: . . . know ye that the Lord he is God: It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." (Ps. 100:1-3.) The future of the world is in the hands of the people, and following a living prophet today will determine our salvation. It is my prayer that, thanks to a great conference, we will make new resolutions so that we will be remembered forever and ever as one people who wanted to serve the Lord. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Charles A. Didier, a member of the First Quorum of Seventy and Supervisor of the Europe West Area.

It will now be our privilege and pleasure to listen to President Ezra Taft Benson, President of the Quorum of the Twelve.

President Ezra Taft Benson

President of the Council of the Twelve

My beloved brethren and sisters, humbly and gratefully I stand before you today. I thank the Lord for the eternal principle of freedom, free agency, the right choice. I cherish patriotism and love of country in all lands.

Love the Constitution

This morning, I speak about the Constitution of the United States—that glorious standard raised up by the Founding Fathers. I want to pay tribute to those who laid the foundation of our Republic. I desire to bear testimony

concerning one of the most vital principles that makes the work of the founders timeless and inspired.

Every Latter-day Saint should love the inspired Constitution of the United States—a nation with a spiritual foundation and a prophetic history—which nation the Lord has declared to be his base of operations in these latter days.

The framers of the Constitution were men raised up by God to establish this foundation of our government, for so the Lord has declared by revelation in these words:

"I established the Constitution of this land, by the hands of *wise men*

whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:80; italics added.)

History of the Constitution

Yes, this is a land fertilized by the blood of patriots. During the struggle for independence, nearly 9,000 of the colonist forces were killed. Among those fifty-six patriots who had pledged their lives, their fortunes, and their sacred honor by signing the Declaration of Independence, at least nine paid that price with their life's blood.

At the close of the Revolution, the thirteen states found themselves independent but then faced grave internal economic and political problems. The Articles of Confederation had been adopted but proved to be ineffectual. Under this instrument, the nation was without a president, a head. There was a congress, but it was a body destitute of any power. There was no supreme court. The states were merely a confederation.

Washington wrote of the defects of this loose federation in these words: "The fabrick which took nine years, at the expense of much blood and treasure to rear, now totters to the foundation, and without support must soon fall." (John C. Fitzpatrick, ed., *Writings of George Washington*, Washington, D.C.: Government Printing Office, 1939, 29:68.) Because of this crisis, fifty-five of the seventy-four appointed delegates reported to the convention, representing every state except Rhode Island, for the purpose of forming "a more perfect union." Thirty-nine finally signed the Constitution.

The 39 delegates

Who were these delegates, those whom the Lord designated "wise men" whom *he* raised up? They were mostly young men in the prime of their life, their average age being forty-four. Benjamin Franklin was the eldest at

eighty-one. George Washington, the presiding officer at the convention, was fifty-five. Alexander Hamilton was only thirty-two; James Madison, who recorded the proceedings of the convention with his remarkable *Notes*, was only thirty-six. These were young men, but men of exceptional character, "sober, seasoned, distinguished men of affairs, drawn from various walks of life." (J. Reuben Clark, Jr., *Stand Fast by Our Constitution*, Deseret Book Co., 1965, p. 135.)

Of the thirty-nine signers, twenty-one of them were educated in the leading American colleges and in Great Britain; eighteen were, or had been, lawyers or judges; twenty-six had seen service in the Continental Congress; nineteen had served in the Revolutionary army, seventeen as officers. Four had been on Washington's personal staff during the war. Among that assembly of the thirty-nine signers were to be found two future presidents of the United States, one the "Father of his Country"; a vice-president of the United States; a secretary of the treasury; a secretary of war; a secretary of state; two chief justices of the Supreme Court, and three who served as justices; and the venerable Franklin, a diplomat, philosopher, scientist, and statesman.

"They were not backwoodsmen from far-off frontiers, not one of them. . . . *There has not been another such group of men in all [the 200 years of our history] that even challenged the supremacy of this group.*" (J. Reuben Clark, Jr., *Conference Reports*, April 1957, p. 47.) President Wilford Woodruff said they "were the *best spirits* the God of heaven could find on the face of the earth. They were choice spirits. . . ." (Wilford Woodruff, *Cr*, April 1898, p. 89; italics added.)

Ratification

Following the drafting of the Constitution, it awaited ratification by

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the states. In 1787 three states ratified the Constitution. In the next year eight more followed; and on April 6, 1789, 187 years ago today, the Constitution of the United States went into operation as the basic law of the United States when the electoral college unanimously elected George Washington as the first president of the nation. This date, I believe, was not accidental.

In the final analysis, what the framers did, under the inspiration of God, was to draft a document that merited the approval of God himself, who declared it to "be maintained for the rights and protection of *all* flesh." (D&C 101:77; italics added.)

Criticism refuted

The document has been criticized by some as outmoded, and even a recent president of the United States criticized it as a document "written for an entirely different period in our nation's history." (*U.S. News and World Report*, Dec. 17, 1962, p. 104.) The eminent Constitutional authority, President J. Reuben Clark, Jr., has answered this argument in these words:

"These were the horse and buggy days as they have been called in derision; these were the men who traveled in the horsedrawn buggies and on horseback; but these were the men who carried under their hats, as they rode in the buggies and on their horses, a political wisdom garnered from the ages." (*Stand Fast by Our Constitution*, p. 136.)

What those framers did can be better appreciated when it is considered that when the instrument went into operation, it covered only thirteen states with fewer than four million people. Today it adequately covers fifty states and over 200 million people.

Checks and balances

The wisdom of these delegates is shown in the genius of the document it-

self. The founders had a strong distrust for centralized power in a federal government. So they created a government with checks and balances. This was to prevent any branch of the government from becoming too powerful.

Congress could pass laws, but the president could check this with a veto. Congress, however, could override the veto, and by its means of initiative in taxation, could further restrain the executive department. The Supreme Court could nullify laws passed by the Congress and signed by the president. But Congress could limit the Court's appellate jurisdiction. The president could appoint judges for their lifetime with the consent of the Senate.

Each branch of the government was also made subject to different political pressures. The president was to be chosen by electors, Senators by state legislatures, representatives by the people, and the Supreme Court by the president, with the consent of the Senate.

All this was deliberately designed to make it difficult for a majority of the people to control the government and to place restraints on the government itself. The founders created a republic which Jefferson described as "action by the citizens in person in affairs within their reach and competence, and in *all others by representatives*. . . ." (Paul L. Ford, ed., *Works of Thomas Jefferson*, New York: J. P. Putnam Sons, 1905, 11:523.)

Righteousness necessary

A study of the basic principles which undergird the document would be profitable for all Americans during this Bicentennial year.

When James Russell Lowell was asked, "How long will the American Republic endure?" he replied: "As long as the ideas of the men who founded it continue dominant." May I comment

on one of the most vital ideas and principles.

Constitutional government, as designed by the framers, will survive only with a righteous people. "Our Constitution," said John Adams, first vice-president and second president, "was made only for a moral and religious people. It is wholly inadequate to the government of any other." (John R. Howe, Jr., *The Changing Political Thought of John Adams*, Princeton, New Jersey: Princeton University Press, 1966, p. 189.)

America, North and South, is a choice land, a land reserved for God's own purposes. This land and its inhabitants are under an everlasting decree. The Lord revealed this decree to the brother of Jared, an American prophet, in these solemn words:

"A choice land"

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. . . .

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:9, 10, 12.)

The Lord has also decreed that this land should be "the place of the New Jerusalem, which should come down out of heaven, . . . the holy sanctuary of the Lord." (Eth. 13:3.) Here is our nation's destiny! To serve God's eternal purposes and to prepare this land and people for America's eventual destiny,

the Lord established the Constitution of this land by the hands of wise men whom we raised up to this very purpose. (See D&C 101:80.)

Exhortation of Abraham Lincoln

Many Americans have lost sight of the truth that righteousness is the one indispensable ingredient to liberty. Perhaps as never before in our history is our nation collectively deserving of the indictment pronounced by Abraham Lincoln in these words:

"We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the Offended Power, to confess our national sins, and to pray for clemency and forgiveness." ("A Proclamation by the President of the United States of America," March 30, 1863, as cited in Richardson, *Messages and Papers of the Presidents*, Washington, D.C.: United States Congress, 1897, pp. 164-65.)

Foresake sin

Unless we as citizens of this nation forsake our sins, political and otherwise, and return to the fundamental principles of Christianity and of constitutional government, we will lose our political liberties, our free institutions, and will stand in jeopardy before God

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of losing our exaltation. I am in full agreement with the statement made by President J. Reuben Clark, Jr.:

"I say to you that the price of liberty is and always has been blood, human blood, and if our liberties are lost, we shall never regain them except at the price of blood. They must not be lost!" (*Stand Fast by Our Constitution*, p. 137.)

Yes, I repeat, righteousness is an indispensable ingredient to liberty. Virtuous people elect wise and good representatives. Good representatives make good laws and then wisely administer them. This tends to preserve righteousness. An unvirtuous citizenry tend to elect representatives who will pander to their covetous lustings. The burden of self-government is a great responsibility. It calls for restraint, righteousness, responsibility, and reliance upon God. It is a truism from the Lord that "when the wicked rule the people mourn." (D&C 98:9.)

Honest and wise men

As presiding officer of the Constitutional Convention, George Washington appealed to the delegates in these words: "Let us raise a standard to which the *wise* and the *honest* can repair." Wise and honorable men raised that glorious standard for this nation. It will also take wise and honorable men to perpetuate what was so nobly established.

A citizen of this republic cannot do his duty and be an idle spectator. How appropriate and vital it is at the time of our nation's 200th birthday to remember this counsel from the Lord:

"*Honest* men and *wise* men should be sought for diligently, and good men and wise men ye should observe to uphold." (D&C 98:10.)

Goodness, wisdom, and honesty are the three qualities of statesmanship, qualities this country needs more than ever before. May we be wise—prayerfully wise—in the electing of those who

would lead us. May we select only those who understand and will adhere to Constitutional principles. To do so, we need to understand these principles ourselves.

Reflect on Constitution

In 1973 the First Presidency of the Church made public this statement:

"We urge members of the Church and all Americans to begin now to reflect more intently on the meaning and importance of the Constitution, and of adherence to its principles." (ENSIGN, Nov. 1973, p. 90.)

May I urge every Latter-day Saint and all Americans in North and South America to become familiar with every part of this document. Many of the constitutions of countries in South America have been patterned in large measure after that of the United States. We should understand the Constitution as the founders meant that it should be understood. We can do this by reading their words about it, such as those contained in the Federalist Papers. Such understanding is essential if we are to preserve what God has given us.

A sacred document

I reverence the Constitution of the United States as a sacred document. To me its words are akin to the revelations of God, for God has placed his stamp of approval on the Constitution of this land. I testify that the God of heaven selected and sent some of his choicest spirits to lay the foundation of this government as a prologue to the restoration of the gospel and the second coming of our Savior.

May God bless us to protect this sacred instrument. In the words of the Prophet Joseph Smith, "May those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:54.) For this I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

The singing for this session has been furnished by the Tabernacle Choir. We are grateful to these excellent musicians for the spiritual tone their singing has brought to this meeting.

With Brother Jerold D. Ottley conducting and Brother Alexander Schreiner at the organ, the choir will sing in closing, "Great God, Attend While Zion Sings."

Following the singing, the benediction will be offered by Elder Robert D. Hales, Assistant to the Twelve.

This conference will then be adjourned until 2:00 P.M. this afternoon.

The Tabernacle Choir sang the hymn, "Great God, Attend While Zion Sings."

The benediction was pronounced by Elder Robert D. Hales, Assistant to the Twelve.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference commenced at 2:00 P.M. on Tuesday, April 6, 1976.

President Spencer W. Kimball presided and conducted at this session.

The choral numbers were provided by the BYU Combined Choirs under the direction of John R. Halliday with Robert Cundick at the organ.

President Kimball made the following remarks as the session opened:

President Spencer W. Kimball

We welcome members and friends gathered in the Tabernacle for this, the seventh and last Session of the 146th Annual General Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those in the overflow congregations in the Assembly Hall and Salt Palace and the many who

are participating in the conference by radio and television. We note that Elders Sterling W. Sill and A. Theodore Tuttle are seated in the Assembly Hall and Elders William H. Bennett and Paul H. Dunn are seated in the Salt Palace.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of this conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia have been able to receive broadcasts of these proceedings over International Short-wave Radio.

The music for this session will be furnished by the BYU Combined Choirs under the direction of Brother John R. Halliday with Brother Robert Cundick at the organ.

We shall begin this service by the choir singing, "The Morning Breaks."

The invocation will then be offered

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by Bishop Vaughn J. Featherstone, Second Counselor in the Presiding Bishopric.

The BYU Combined Choirs sang, "The Morning Breaks."

The invocation was given by Bishop Vaughn J. Featherstone, Second Counselor in the Presiding Bishopric.

President Spencer W. Kimball

The BYU Combined Choirs will now sing, "O Lord I Would Hear Thy Word."

Following the singing, Elder Bruce R. McConkie of the Council of the Twelve will be the first speaker.

The number, "O Lord I Would Hear Thy Word," was rendered by the BYU Combined Choirs.

President Kimball

Elder Bruce R. McConkie of the Council of the Twelve will be our first speaker. He will be followed by Elder William R. Bradford of the First Quorum of Seventy.

Elder Bruce R. McConkie

Of the Council of the Twelve

We ponder and pray and speak continuously, here and everywhere, about the Lord our Redeemer—blessed be his name!—and about the salvation that is in him and in him only.

We testify of God and Christ

We teach and testify that salvation is in Christ. He is our Lord, our God, our King. We worship the Father in his name, as have all the holy prophets, and all the Saints of all ages.

We rejoice in him and in his atoning sacrifice. His name is above every name, and to him every knee shall bow and every tongue confess that he is Lord of all, without whom there would be neither immortality nor eternal life.

The Prophet Joseph Smith

But I shall now speak of another, of the one by whom the knowledge of Christ and of salvation has come in our

day, of the one who revealed those laws and truths relative to our blessed Lord which will enable all men to return to the Heavenly Presence and there receive that eternal life prepared for the faithful.

I shall speak of Joseph Smith, Jr., the mighty prophet of the restoration, the one who first heard the Heavenly Voice in this dispensation, the one through whose instrumentality the kingdom of God was once again established among men, so that the Great Jehovah might fulfil the covenants made of old, and prepare a people to dwell with him in righteousness on earth for a thousand years.

We all need the enlightening power of the Holy Spirit as we turn our attention to that prophet whose voice was the voice of the Lord to all of earth's inhabitants from his day onward. I pray that enlightenment from on high may now be poured out upon us in abundant measure.

Foreordained to greatness

As to this man, Joseph Smith, let us say—

Here is a man who was chosen before he was born, who was numbered with the noble and great in the councils of eternity before the foundations of this world were laid.

Along with Adam and Enoch and Noah and Abraham, he sat in council with the Gods when the plans were made to create an earth whereon the hosts of our Father's children might dwell.

Under the direction of the Holy One and of Michael, who became the first man, he participated in the creative enterprises of the Father.

In his premortal state he grew in light and knowledge and intelligence, attained a spiritual stature which few could equal, and was then foreordained to preside over the greatest of all gospel dispensations.

Here is a man who was called of God as were the prophets of old.

Born among mortals with the talents and spiritual capacity earned in preexistence, he was ready at the appointed time to perform the work to which he had been foreordained.

Heavenly messengers

In the spring of 1820 the Supreme Rulers of the universe rent the veil of darkness which for long ages had shrouded the earth. Choosing the time and the place and the person, they came down from their celestial home to a grove of trees near Palmyra, New York. Calling young Joseph by name, they then told him that pure and perfect religion was no longer found among men and that he would be the instrument in their hands of restoring the fulness of their everlasting gospel.

Thereafter, John, who baptized our Lord, and then Peter, James, and John. His presiding apostles, as angelic ministrants, came to the newly called

prophet and conferred upon him the same priesthoods held by them in their mortal ministries. These priesthoods are the power and authority of God, delegated to man on earth, to act in all things for the salvation of men.

Other heavenly visitants—Michael, Gabriel, Raphael, Moses, Elijah, Elias—each came in turn, and each bestowed the keys, powers, rights, and prerogatives which they themselves possessed anciently. Joseph Smith thus became a legal administrator, called and commissioned from on high to represent the Lord, to be his mouthpiece, to preach his gospel, to administer his ordinances. His call was no vague and ill defined yearning to do good or teach truth, but the same literal appointment that came anciently to those to whom Jesus said: "Ye have not chosen me, but I have chosen you, and ordained you." (John 15:16.)

Here is a man who saw God and entertained angels.

As with Isaiah in the days of King Uzziah, and as with Moses and seventy of the elders of Israel, in the wilderness, so with Joseph Smith; he too saw the God of Israel. On the 3rd of April in 1836 in the Kirtland Temple, the Great Jehovah—appearing in glory, as when the sun shineth in his strength; and speaking with a voice that was as the sound of the rushing of great waters—testified of himself in these words:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

Moroni—"an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness" (D&C 20:6)—among others, made numerous appearances in connection with the coming forth of the inspired writings of the ancient inhabitants of the Americas.

Revelations and visions

Here is a man to whom the heavens

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were an open book, who received revelations, saw visions, and understood the deep and hidden mysteries of the kingdom by the power of the Holy Ghost.

During that Pentecostal period when there was such an outpouring of divine grace in Kirtland, Joseph Smith saw "the celestial kingdom of God, and the glory thereof." He "saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son." (*Teachings of the Prophet Joseph Smith*, p. 107.)

His vision of the degrees of glory is the most complete and wondrous account of that which is beyond the veil which has come to us from the pen of any prophet. His numerous revelations, given in the name of the Lord, set forth the wonders of eternity and the glories of the gospel as plainly and persuasively as do those of the apostles and prophets of old.

Scripture

Here is a man who has given to our present world more holy scripture than any single prophet who ever lived; indeed, he has preserved for us more of the mind and will and voice of the Lord than the total of the dozen most prolific prophetic penmen of the past.

He translated the Book of Mormon by the gift and power of God, which book is comparable to the Bible itself; is an account of God's dealings with the ancient inhabitants of the American world; and contains the fulness of the everlasting gospel.

He received and published to the world many visions and revelations, which set forth the hand dealings of Deity with his people in our day. About 250 pages of these are in the book of Doctrine and Covenants; others are available in the *History of the Church*.

He revised and added to the King

James Version of the Bible by the spirit of inspiration, doing more to perfect that volume of holy writ and to return it to its state of pristine perfection than any single person has ever done. Much of what he did in this respect is now published in the Pearl of Great Price.

Miracles

His sayings and doings, his goings and comings, the details of his daily life, are well-known. His journal, covering primarily the period from the organization of the Church in Fayette to his death in Carthage, is now published by the Church in six volumes totaling 3,295 pages.

Here is a man who, like the Master, whose servant he was, cast out devils and healed the sick.

In the same month in which the Church was organized, Newell Knight was possessed by an evil spirit. So severe and agonizing were the circumstances that the afflicted believer's "visage was distorted, and his limbs were twisted out of shape in a frightful manner," and "he was caught up from the floor and tossed about the room." The Prophet "rebuked the evil spirit in the name of Jesus Christ and commanded him to depart." Brother Knight then "saw the evil spirit leave him and vanish from his sight." Then all was peace. (Joseph Fielding Smith, *Essentials in Church History*, Deseret Book Co., 1969, pp. 95-96.)

Jesus in Cana of Galilee performed his first miracle by turning water into wine. Joseph performed his in Colesville, New York, when the priesthood of God bade the demon from hell to depart from an ill-gotten habitat.

On July 22, 1839, in Commerce (now Nauvoo), Illinois, and in Montrose, Iowa, the Prophet went from house to house healing one after another of the sick and suffering Saints. Among those healed were Brigham Young and several of the Twelve. To one man who was at death's door, the

man of God said, "Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole." Wilford Woodruff, who was present, said, "His voice was like the voice of God, and not of man. It seemed as though the house shook to its foundations. Brother Fordham arose from his bed and was immediately made well." (*Essentials in Church History*, p. 270.)

Persecuted and martyred

Here is a man who was persecuted, hounded, driven, and finally slain for the witness he bore and the testimony of Jesus that was his.

He was tarred and feathered, beaten, driven, hated, cast out, "persecuted for righteousness' sake." (Matt. 5:10.) He spent months in the vile prisons of his day and was the victim of scores of false and malicious prosecutions. Once he and a small group of associates were prisoners of a mob-militia. On November 1, 1838, a pretended court martial—which ranks in infamy and illegality with the trial of Jesus before Pilate—sentenced the group to death. The order given was as follows:

"Brigadier General Doniphan:

"Sir:—You will take Joseph Smith and the other prisoners into the public square at Far West, and shoot them at 9 o'clock tomorrow morning."

"[Signed] Samuel D. Lucas,"

"Major General Commanding."

General Doniphan defied his commanding officer. With a boldness born of indignant justice he replied:

"It is cold blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at 8 o'clock; and if you execute these men,

I will hold you responsible before an earthly tribunal, so help me God."

"[Signed] A. W. Doniphan,"

"Brigadier General."

(*Essentials*, p. 241.)

But finally, in the providences of Him whose witness the Prophet was and in the wisdom of Him who had said aforetime to Joseph Smith, "Thy days are known, and thy years shall not be numbered less" (D&C 122:9)—all according to the divine plan—Joseph Smith, the Prophet, and Hyrum Smith, the Patriarch, were called upon to die the death of martyrs.

The last words of the martyred seer were "O Lord, my God" (*Essentials*, p. 383), which he spoke as his spirit entered that sphere where the righteous are free from the persecutions of the ungodly, and where, mingling with just men made perfect through the blood of Him whose witnesses they were, they find perfect joy and peace at last.

A witness for Christ

Here is a man whose greatness lies in the fact that he was a witness of that same Lord for whom his fellow prophets in days long past had laid down their lives.

"And now, after the many testimonies that have been given of him," he said, "this is the testimony, last of all, which we give of him: That he lives!"

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

A true prophet

Here is a man who was a prophet in the full and complete and literal sense of the word, as all who hearken to the voice of the Spirit shall know.

The divinely approved declaration, issued following his martyrdom says, "Joseph Smith, the Prophet and Seer of

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the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D&C 135:3.)

Here are the words of Deity, spoken to Joseph Smith, by which all men can judge the state of their own spiritual development:

"The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

All men may well ask themselves where they stand with reference to Joseph Smith and his divine mission. Do they inquire after his name and seek that salvation found only in the gospel of Christ as revealed to his latter-day prophet, or do they deride and despise the Lord's living oracles and say that God no longer speaks to men in the way he did anciently? The great question which all men in our day must answer—and that at the peril of their own salvation—is: Was Joseph Smith called of God?

As for me and my house, we shall seek counsel and authority and blessing constantly from him and from those who now wear his prophetic mantle.

Jesus Christ

Now, let there be no misunder-

standing. We are witnesses of Christ. He is our Savior. He is the door. He stands at the gate; "and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name." (2 Ne. 9:41.)

Joseph Smith: God's prophet

But we are also witnesses of Joseph Smith, by whom we know of Christ, and who is the legal administrator to whom power was given to bind on earth and seal in heaven, that all men from his day forward might be heirs of salvation.

We link the names of Jesus Christ and Joseph Smith in our testimonies. And we now testify, as God is our witness, that Joseph Smith is his prophet, and we do it in the blessed name of Him who is Lord of all and of whom we and all the prophets testify, who is Jesus Christ. Even so. Amen.

President Spencer W. Kimball

Elder Bruce R. McConkie of the Council of the Twelve Apostles has just addressed us.

We shall now hear from Elder William R. Bradford of the First Quorum of Seventy, who is the president of the Chile Santiago Mission. He will be followed by Elder George P. Lee of the First Quorum of Seventy.

Elder William R. Bradford

Of the First Quorum of the Seventy

I commend unto you all these great men who have radiated the brilliant light of the truths of the gospel of Jesus Christ during the proceedings of this conference. The truth that has been

shown forth here during these proceedings of this conference should gladden the hearts and calm the souls of all those who will set their course in life by it, that they might travel in perfect

safety through a world that is darkened by the teachings of Satan.

Christ has set the pattern

The Master Jesus Christ has set the pattern in all things. He has called all men to follow his pattern with this decree:

"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do.

"Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:21, 27.)

Now may I ask you, does your life follow this pattern? May I point out to you a few parts of the pattern and suggest that you compare your life to them?

The name of Jesus Christ

By what name are you called?

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved." (D&C 18:23.)

Do the things which you think and do entitle you to bear the name of Jesus Christ? Does your love for that holy name inspire and lift you to lofty heights and cause desires within you to want all the world to know of him and receive for themselves his sacred name? Do you feel a sharp pain, as if a dagger had pierced your heart, when you hear the name of the Son of God taken in vain? Do you ever walk through doors where he would never enter? Have you kept his name unsullied and spotless so that because of you it has not been allowed to come in contact with that which is base and unbecoming? In his name are you builders of his kingdom? No man can serve two masters. Men must either declare themselves as Christ's servants, take upon themselves his name, and do his work, or fall victim to the enticing trap of Satan, helping him in his work of destruction.

Love for the Father

What about your love for the Father? Christ loved the Father. He prayed to him. He praised him. He represents him in all he does. He serves him and delights to do his work. He obeys perfectly his every instruction. If we would be like Christ, we too must do these things, for hasn't he said, "For that which ye have seen me do even that shall ye do"? (3 Ne. 27:21.)

Love of others

What is your relationship with your fellowman? The Master again has set the pattern:

"Wherefore, hear my voice and follow me. . . .

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

". . . I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:22, 24-25, 27.)

Do you really love the people around you? Love is the only element that can tenderize the human heart. The love that Christ has for us caused that he become a willing sacrifice, to suffer and die for us. It should humble the most proud when they ponder the magnitude of what he did for all mankind as he suffered in the garden. As he revealed that event, he said to us, "Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

How much of yourself do you give to your fellowmen?

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Baptism

Have you followed the pattern Christ set for baptism? He taught the absolute need for all men to be baptized:

"And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

"And whoso believeth not in me, and is not baptized, shall be damned." (3 Ne. 11:33-34.)

There are many who mock and scoff at this vital ordinance. It has been changed to fit the convenience of men or, in some instances, has been cast aside entirely as a thing of no significance. Much of the world embraces the false and wicked teachings of Satan, who says God is dead, and therefore, his church is dead, and its ordinances are not of any value. And thus, only a comparatively few have taken upon themselves the name of Christ and entered into his kingdom through the waters of baptism.

The message of this church to all men everywhere is the same as has been preached by Jesus Christ from the beginning.

Repent and be baptized. Christ was. And "what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:27.)

Change is required

To be like Jesus Christ demands that men change. In all earnestness and sincerity of heart, I exhort you to change and be like the Master.

You fathers, change and direct the affairs of your families as if Christ were at the helm.

You mothers, give love, honor, and respect to your husbands and practice Christlike acts. Expel the ungodly from the confines of your home, and maintain it as a sanctuary where your children will learn of God by word and deed.

You children, make following

Christ the "in" thing to do. Reject the filth of pornography and the poisons of drugs and alcohol. Be a companion with Christ, and he will draw near unto you and be your best friend. There is no better friend than Christ.

You young adults, you are the best of any generation. Maintain your purity. Be the standard bearers in the great move to bring all men unto the Master. Prepare your minds by filling them with the eternal truths contained in the holy scriptures. Be obedient to parents and to God. Listen to and sing the music of heaven. Reject the vulgar and base sounds and beats of Satan's music. He would like to gain your favor with his sensual and carnal rhythms and thereby lead you down to hell. Resist temptation by building a strong relationship with Jesus Christ. No other relationship will give you greater joy and happiness.

To all of you within the sound of my voice who are not following the pattern of the Master, change. Open your hearts to his love. Open your doors to his servants. Let them come into your homes and teach you what you must do to be like him. To reject his servants, who are sent forth to do his work and teach his pattern for salvation, will cause you to be left in darkness and despair in a troubled world.

I testify that Jesus Christ directs the righteous affairs of this earth, that Spencer W. Kimball is a living prophet and receives and follows the instruction of the Master for the salvation of all men who will follow him. That we may do so is my constant prayer, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder William R. Bradford of the First Quorum of Seventy has just spoken to us.

Elder George P. Lee will be our next speaker. He is a member of the

First Quorum of Seventy and President of the Arizona Holbrook Mission. Elder

Lee will be followed by Elder Adney Y. Komatsu, Assistant to the Twelve.

Elder George P. Lee

Of the First Quorum of the Seventy

My dear brothers and sisters, I am happy, thrilled, and delighted to be with you once again. I am greatly strengthened again, my brothers and sisters, by the energetic, vibrant, and humble spirit of President Kimball and all those who have spoken. President Kimball is not only a great leader but a great man. His faith and works are incomparable. In my estimation he is as great as any prophet that preceded him since the time of Adam. I know that he is one of the great and noble ones the Lord referred to while conversing with Abraham. (See Abr. 3:22.)

No contention

In Fourth Nephi, verses 15 and 17, my brothers and sisters, we read:

"There was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God."

As I look at you today, I can't help but feel warm and thrilled inside to see a similar atmosphere of love and compassion, unity and warmth among you as was among my forefathers. I see brown faces and white faces together, sitting shoulder to shoulder. I see big nations side by side with small nations. I see American faces with Lamanite faces. I see German faces next to French faces. I see Mexicans next to Chinese. I see Japanese faces next to Polynesians. My brothers and sisters, what I am seeing today demonstrates to

me the true gospel in action. As I look over the audience today, I do not see Mexicans, or whites, or Japanese, or Chinese. What I see are children of God. To me you are all children of God. In fact, today I see a glimpse of heaven.

As I look at you I know there is no hate or animosity among you because of the love of God which is swelling in your hearts. There is great evidence of loving your neighbor among you today. But let me ask you, brothers and sisters, you in this tabernacle and all those listening, what about when you leave this conference? And you in this building, when you leave this building, will you have the same feeling? Will you have the same love and regard for everyone and for anyone? The Lord said:

Two greatest commandments

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

Of all the great commandments given to us by our Heavenly Father, he rates these number one and two. My brothers and sisters, you cannot live one without the other; both must be lived and practiced if we are to be found with Him in the celestial glory. In this church there is no place for hate, animosity, or prejudice. Nor are they found in the celestial kingdom.

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No rich or poor

Again we read in Fourth Nephi:

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (4 Ne. 3.)

In like manner, my brothers and sisters, among you today there are really no rich, no poor. To me you're all equal in the sense that you are all Latter-day Saints and that you are all rich spiritually. What I see in the audience today are people from all walks of life. I see doctors and lawyers sitting next to common men. I see a farmer next to a professional person. I see professional people, educators, and teachers side by side. I see composers, musicians, and artists—all kinds of people from all walks of life, sitting together side by side. And this is as it should be, because if you want to know what the celestial kingdom looks like, you are witnessing today a glimpse of the celestial kingdom and heaven.

My brothers and sisters, the Lord has commanded us to love each other, and to be one in Jesus Christ, and to become perfect as he is. But let me ask you again, brothers and sisters, what will happen after you leave this building and return home? Will you be common with all and listen to the cries of the poor, the deprived, and the oppressed? The Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Focus on others

The mission of this church is to focus on others. The Lord has instructed us to give meat to the hungry, give drink to the thirsty, clothe the naked, visit the sick and those in prison. Again Nephi said:

"The people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputa-

tions among them, and every man did deal justly one with another." (4 Ne. 2.)

In like manner today, as I look at you, you are all converted to the Lord and there is no disputation among you. You are all willing and capable of dealing justly with your neighbor. But again I must ask you, what will happen when you leave this building? What will happen when this conference is closed? Will you go out of this building and out into the world and deal justly with your fellowmen? Will you still be converted? Or will you compromise gospel principles and standards? Will you still be willing to deal justly with your fellowmen?

A record of righteousness

Again we read from Nephi's account the following:

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God." (4 Ne. 16.)

This passage of scripture, my brothers and sisters, describes the happy and beautiful estate of my Book of Mormon ancestors. They lived in peace and happiness for 200 years without hate or wars or contentions. What a glorious and superb record of righteousness!

Can those of us in this room today, and those of us listening in, duplicate this record of righteousness? I challenge you, my brothers and sisters, as we celebrate the birth of our country, as we celebrate 200 years of our country's history, I challenge you that between now and when you come back next fall to general conference that you love each other as children of God and not as different races and cultures.

Commit to follow Christ

When we are baptized and confirmed as members of this church,

we become one in Jesus Christ. In other words, my brothers and sisters, we commit ourselves to follow him. Our attitudes, thoughts, deeds, and actions should conform to his. If we will truly be faithful and righteous, we will truly be called children of Christ, children of God, and we will be entitled to his kingdom.

Love and testimony

I want all of you to know that I love my Heavenly Father. I love the Lord Jesus Christ. I love people. This has been one of my greatest assets—loving people. I'm grateful for this attribute that my Heavenly Father has blessed me with.

I know that Jesus Christ lives and that we fought beside him in the preexistence, those of us in this room and those of us listening in. We were side by side with him in the war in heaven as we stood with him and fought Lucifer. And today he has chosen us to come in these last days to stand beside him again, and again to fight Lucifer, Satan, who controls the world.

I have a testimony of the Book of Mormon, the history of my forefathers. America was founded so that the gospel could be restored and so that this sacred record could be brought back to my people and to anyone who will listen.

I know that Joseph Smith really was a true prophet of God, that God the Father and Jesus the Christ actually and really came down and visited with him. It's no myth, no legend, no fairy tale, no make-believe. It really happened. And with us today is a living prophet, President Kimball. I love him; I sustain him; I respect him. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder George P. Lee, a member of the First Quorum of Seventy and President of the Arizona Holbrook Mission.

We shall now be pleased to hear from Elder Adney Y. Komatsu, Assistant to the Twelve and Supervisor of the Far East Area.

Elder Adney Y. Komatsu

Assistant to the Council of the Twelve

My dear brothers and sisters and friends: It is glorious to be here with you in this great conference and feel the Spirit of the Lord made manifest through the many inspired words spoken by the Brethren. My testimony has been strengthened; my heart has been touched by the spoken words. I humbly bear you my testimony that I know that this is the Lord's church, led by a living prophet of God, President Spencer W. Kimball.

Growth of the Church

President Kimball has repeatedly

admonished us of the necessity for more missionaries to bring the gospel message to the peoples of the world. He has reminded us that every worthy young man should go on a mission. Today we are experiencing an increase in convert baptisms as more dedicated young men and women answer their calls to serve as missionaries for the Lord. The Church is growing very rapidly in many parts of the world because of the leadership and direction we receive from a living prophet of God.

Temples

President Kimball also has an-

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nounced through inspiration and revelation the need for more temples; and last year three areas in the world were designated to receive this great blessing of a new house of the Lord, namely, São Paulo, Brazil; Tokyo, Japan; and Seattle, Washington.

As the gospel of Jesus Christ was restored in these last days, temple building and temple ordinances were restored through the Prophet Joseph Smith. Soon after the Church was organized on April 6, 1830, the Lord commanded the Saints to build a temple; and from 1833 to 1836, with fewer than two thousand members in the Church, the Prophet Joseph Smith and the Saints commenced to build a temple in Kirtland, Ohio.

The Saints at that time did not have many worldly possessions, but with great personal sacrifice they gave all they had to build the house of the Lord. Their sacrifices were many, but compared with the great blessing that followed, they were only small offerings unto the Lord.

For on April 3, 1836, after the completion of the temple, on the occasion of a Sabbath day meeting and after solemn and silent prayer, the Prophet Joseph Smith and Oliver Cowdery received a great manifestation. A vision was opened to them with a personal manifestation from the Lord Jesus Christ of his acceptance of the temple. They were also visited by three great prophets holding the keys and authority of their callings, each committing into the hands of Joseph and Oliver his authority and calling as the restoration of the gospel in its fullness began.

Sacrifice

Today I am sure the Saints in the areas where temples will be built are also sacrificing and living by faith to fulfill their obligations and assignments. In Japan and in the other areas of the Orient, members have committed themselves to the building of the temple

as well as to the building of stake centers and chapels.

Recently a young father bore his testimony regarding his contribution to the temple fund. His challenge by his bishop was to accept a suggested assessment for the contribution to the temple fund. This amount totaled nearly all he had saved through the years to build his own home. After discussing this with his wife and his children, they decided to give to the Lord all they had in their savings account for the building of the temple in Tokyo, and they gave up their dream of a new home.

One day, not too long after making this contribution to the bishop, the man's superiors called him into the office and unexpectedly gave him a promotion in the company, with a large increase in his salary, and also with the promotion came an allowance for a new home.

Blessings of the faithful

I am sure there are many other faith-promoting experiences among the members of the Church as they dedicate their lives to the needs of the building of the kingdom of God on this earth.

It is gratifying to see the dedication and faithfulness of the members. Surely the Lord God will bless and honor those who meet their obligations and sacrifice their time, talents, and means in helping to build the kingdom of God on this earth. By latter-day revelation the Lord promises those who are faithful, "For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:5-6.)

One of the three great prophets appearing to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple was Elijah the prophet, who was taken to heaven without tasting

death. As he committed the keys of this dispensation into their hands he said, "Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse." (D&C 110:14-15.)

Experience in Japan

May I share with you this afternoon an experience that happened to a young couple who were members of the Church in Japan. They wished to be married, and as is the custom in Japan, they sought permission from their nonmember parents for the marriage to be performed. The boy's parents refused to give permission. With concern and disappointment, the young couple prayerfully sought ways to fill their lives with meaningful Church activities and trusted that permission would be forthcoming later.

At this time Church members were planning a trip to the Hawaii Temple, and much emphasis was made and was being placed on the importance of genealogical research. So the couple joined with others in seeking out their ancestors and in planning to have the temple work done for them. The girl searched diligently through shrines, cemeteries, and government record offices, and was able to gather seventy-seven names. The boy's uncle, who was a respected and influential member of the family, heard of this and was deeply impressed with and interested in her work. He noted the intense devotion of the girl to honoring her ancestors and suggested that such a young lady would be a good wife for his nephew. Permission was granted for the young people to be married, and the marriage was performed. Later they were sealed in the Hawaii Temple.

It is a Japanese tradition that

families gather together for special holidays in January and August. As this young couple joined their family members on these special occasions, they displayed their book of remembrance, and much interest was generated in their work and in the reasons for it. They discussed with those relatives assembled their ancestral lines and the importance of completing the genealogical research. It was difficult for their nonmember families to understand the reasons for a Christian church teaching principles such as "ancestral worship," for this was a Buddhist teaching and tradition.

Today many young men and women are completing their family group sheets and are teaching the gospel of Jesus Christ to their parents and their relatives by this method. Through genealogical research and through doing temple work for their progenitors, and especially with a temple now becoming available in Tokyo, members can so live that the gospel will yet be embraced by many more in the Orient. This great work has just begun.

Salvation in Christ

I bear you my witness that the gospel of Jesus Christ is the way of salvation for the living and the dead and that God hears and answers our prayers. He will inspire and assist us to gather up the records of our progenitors, and he will open the way that we may bring joy and salvation into the lives of those who blessed us with this life. I bear you my humble testimony that I know that Joseph Smith was an instrument in the hands of the Lord to restore the gospel in these last days and we have a living prophet in President Spencer W. Kimball, who is guiding and directing The Church of Jesus Christ of Latter-day Saints. To this I testify, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have just listened is Elder Adney Y. Komatsu, Assistant to the Twelve and Supervisor of the Far East Area.

The Choir and Congregation will now join in singing, "I Know That My Redeemer Lives," following which Elder Gene R. Cook of the First Council of Seventy will address us.

The BYU Combined Choirs and the congregation sang the hymn, "I Know That My Redeemer Lives."

President Kimball

Our next speaker will be Elder Gene R. Cook of the First Council of Seventy. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

Elder Gene R. Cook

Of the First Council of the Seventy

My brothers and sisters, the Lord has greatly blessed the proceedings of this conference. You have heard the Brethren speak by the power of the Holy Ghost, and if you were listening by that Spirit you have been edified and strengthened in your resolve to keep the commandments.

Responsibility for missionary work

We have heard much said about the missionary program, and I now ask all who are here today this question: Who is really responsible to do missionary work? President Kimball has indicated that every member should be a missionary. It has been suggested that all should be preparing all the days of their lives to be missionaries, preparing not only to serve full-time missions, but also preparing themselves to teach the word of God to all those who do not yet know the truth.

The Lord said in the Doctrine and Covenants, section 38, verses 40 to 41, the following:

"And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and

accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." It is evident to me that the Lord expects every man, *every man*, to lift up his voice and preach the gospel of Jesus Christ in mildness and meekness. It is also clear that priesthood leaders throughout the Church have the responsibility to assist the members of the Church in fulfilling this missionary responsibility.

How to fulfill responsibility

Many members ask, "Elder Cook, it's easy to say, but how do I do it? What can I specifically do now to fulfill my missionary responsibility to warn my neighbors?" May I provide you with two general suggestions.

First, you can stand up for the truth wherever you are, at all times, and in all places. Sometimes our members are fearful to speak up for the truth in clubs, associations, or even, at times, among members of the Church. As the Lord has said, it should be done with boldness but not overbearance. Speak

out for the Lord and for his prophet on the vital issues of the day.

For example, I know of a woman, a good woman, who found herself in a very challenging situation. She was at a luncheon with a number of members of the Church; some were active and some inactive; and also a few nonmembers were present. The subject turned to abortion and birth control, and one of the nonmembers voiced for about five minutes some very strong feelings concerning these issues. She indicated, erroneously, that she felt that there is nothing wrong with an abortion, and that there should never be any kind of restriction placed on a man or a woman concerning birth control itself. This good sister in the Church was faced with a difficult challenge of whether to talk about the weather or some other noncontroversial subject, or whether to really speak out and state the truth. This choice woman chose to do the latter. After explaining what the Lord had said concerning both of those issues, she bore her testimony as to her personal feelings. As you might expect, the luncheon concluded rather abruptly. However, afterwards one of the inactive women came over to this good sister and explained that she had never before understood the Lord's view on those issues and had felt the truth being spoken on that day.

Share testimony

Feel free, when prompted, my brothers and sisters, to bear your testimony of those principles that you know to be true. Sincere feelings conveyed from heart to heart by means of testimony convert people to the truth where weak, wishy-washy, argumentative statements will not.

You could provide friends or others you meet at your work, on airplanes, in stores, or other places you go with a tract, a copy of the Book of Mormon, or other Church literature which would help them in becoming

prepared to eventually receive the missionaries and be taught the gospel. How many members desire to be missionaries but go about in their daily activity without any kind of missionary aid, like a tract, Book of Mormon, or other missionary tool?

"Witnesses . . . at all times"

The Lord seemed to have this particular challenge to his members in mind when he gave to the prophet Alma, at the waters of Mormon, the baptismal covenant that every member of the Church takes upon himself, part of which reads as is recorded in Mosiah 18:9, "Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places."

We ask you to do just that, to set aside your fear, and to take strength in the Lord, and to bear your witness to the world of the truthfulness of this gospel.

Select a family

Now a second suggestion: President Kimball has asked each of us to *prayerfully* select a family that we might friendship. Listen to his words: "By working together as families, much great work can be accomplished. Father, you are to take the lead. With your family, prayerfully select one or two fine families to friendship. Decide who of all your relatives or friends you will introduce to the Church. Then, as a family, contact them. Perhaps you could plan a family home evening with them on a night other than Monday, or get together with them in any of a number of ways. Then, when these families show interest, arrange through your ward or branch mission leader to invite them and the missionaries into your home to share the message of the restoration. If you will follow this simple

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procedure, you will bring a number of fine families into the Church." (*Go Ye into All the World*, filmstrip.)

Importance of prayer

Did you notice that President Kimball said to *prayerfully* select a family or families?

I recall what the Lord said through Alma the Younger in Alma 6:6. "Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God."

Are you praying for those who, as Alma said, "knew not God"?

When we are performing the Lord's work, we must do it the Lord's way. I suggest to you that if you prayerfully approach this work and ask your Father in heaven to reveal to you the means by which you might be an instrument in his hands in bringing individuals into the Church, the way will be provided for you to do just that.

Truth will go forward

Now to those of you who may be listening to the proceedings of this conference who are not yet members of the Church, we say, search out prayerfully the doctrines of this church. Pray about them and you will come to know, as do I, that this is the only true church upon the face of this earth. Talk with members of the Church and learn about the kingdom of God on earth today.

May I remind you all once again what the Lord said to that great Prophet Joseph Smith: "Our missionaries are

going forth to different nations, . . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (*History of The Church of Jesus Christ of Latter-day Saints*, 4:540.)

Only true Church

I bear my testimony that the gospel will be sounded in every ear. This is the only true and living church upon the face of the whole earth. Because the Lord has so declared it, I bear witness that there is a living prophet upon the earth today, and that there is a real urgency, a real urgency, my brothers and sisters, for us as members of the Church to lift our warning voice to all the inhabitants of the earth. May the Lord give us the power to accomplish this purpose as we, with full purpose of heart, obey him. I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Gene R. Cook of the First Council of Seventy has just spoken to us.

We shall now be pleased to hear from Elder Howard W. Hunter of the Council of the Twelve Apostles.

Elder Howard W. Hunter

Of the Council of the Twelve

At the time of the conquest of western Palestine after the death of Moses, the ten tribes of ancient Israel were united under Joshua. Preparations had been made and orders given for the camp to make ready to cross the Jordan and lay siege to Jericho. Joshua told the people that the Lord would do wonders by drying up the river when the feet of the priests leading the march and bearing the ark of the covenant would touch the water. Just as he had foretold, the waters of the Jordan were miraculously dammed up and they crossed over on dry land.

Memorials

After the people of Israel had crossed the dry riverbed, the Lord commanded Joshua to select twelve men, one from each tribe, to carry on their shoulders twelve stones from the Jordan and lay them down in the place where they would encamp that night. Then he added, "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?"

"Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever." (Josh. 4:6-7.)

Fathers have been leaving memorials for their children, and children have been raising them to their fathers, since time began. Here on Temple Square we have consciously surrounded ourselves with such memorials—the old Nauvoo bell, the Seagull Monument, statues of the Restoration, Thorvaldsen's *Christus*, to name just a few. These serve to unite generation with generation, preserving in a long, unbroken chain the important events of

our common heritage. The passage of time and the growth of our institutions often tend to separate us not only from each other but also from our common purposes. Down through history we have been commanded to construct memorials, or hold Passover feasts, or convene general conferences to preserve the power of our united faith and to remember the commandments of God in achieving our eternal, unchanging goals.

Need for unity

More than monuments and festivals are needed, however, for us to succeed in reinforcing our strength and preserving our unity. In much the same way as Joshua did years ago, the builders of the impressive Washington Monument gathered stones from each of the states of the union and encased them within the interior of that 555-foot obelisk, the tallest masonry building in the world, as a tribute not only to the first president and Father of Our Country, but also to our national unity. Yet, while that monument was in preparation, America entered into the bloodiest, most decisive internal conflict it has ever known. It was, as someone has suggested, a Civil War fought over a pronoun—should the United States be referred to as "they" or "it"? Memorials and flags and festivals notwithstanding, the "union" was at stake, for as President Abraham Lincoln had earlier warned, using the Savior's own words, "If a kingdom be divided against itself, that kingdom cannot stand."

"And if a house be divided against itself, that house cannot stand." (Mark 3:24-25.)

Unity within the Church

However great the need may be for unity within nations, there is even

greater need for harmony and interdependence within the worldwide Church of Jesus Christ of Latter-day Saints. As this great conference draws near its close, may I read from what a modern-day prophet referred to as "the greatest prayer ever uttered in this world"? It is recorded by John in impressive detail as he heard it fall from the lips of the Son of God at the close of the evening, after he and his apostles had dined together for the last time:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . .

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . .

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . .

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

"As thou has sent me, into the world, even so have I also sent them into the world. . . .

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." (See John 17.)

Within this Church there is a constant need for unity, for if we are not one, we are not his. (See D&C 38:27.) We are truly dependent on each other, "and the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (1 Cor. 12:21.) Nor can the North Americans say to the Asians, nor the Europeans to the islanders of the sea, "I have no need of thee." No, in this church we have need of every member,

and we pray, as did Paul when he wrote to the church in Corinth, "that there should be no schism in the body; but that the members should have the same care one for another.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." (1 Cor. 12:25-26.)

Paul's words are as applicable to us today as they were to the saints at Corinth.

Unity and oneness

As we think of the great growth of the Church, the diversities of tongues and cultures, and the monumental tasks that yet lie before us, we wonder if there is any more important objective before us than to so live that we may enjoy the unifying spirit of the Lord. As Jesus prayed, we *must* be united if the world is ever to be convinced that he was sent by God his Father to redeem us from our sins.

It is unity and oneness that has thus far enabled us to bear our testimony around the globe, bringing forward tens of thousands of missionaries to do their part. More must be done. It is unity that has thus far enabled the Church, its wards and stakes, branches and districts, and members, to construct temples and chapels, undertake welfare projects, seek after the dead, watch over the Church, and build faith. More must be done. These great purposes of the Lord could not have been achieved with dissension or jealousy or selfishness. Our ideas may not always be quite like those who preside in authority over us, but this is the Lord's church and he will bless each of us as we cast off pride, pray for strength, and contribute to the good of the whole.

Evils of antagonism

By the same token, I know of no stronger weapons in the hands of the adversary against any group of men or

women in this church than the weapons of divisiveness, faultfinding, and antagonism. In a difficult period of the Church's history, the Prophet Joseph Smith spoke of the opposition which can hinder the Church when we are not filled with the spirit of support and helpfulness.

"The cloud that has been hanging over us," he said, "has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church by causing jealousies to arise in the hearts of some of the brethren; and I thank my heavenly Father for the union and harmony which now prevail in the Church." (*History of The Church of Jesus Christ of Latter-day Saints*, 2:355.)

A unified soul

Of course, the key to a unified church is a unified soul—one that is at peace with itself and not given to inner conflicts and tensions. So much in our world is calculated to destroy that personal peace through sins and temptations of a thousand kinds. We pray that the lives of the Saints will be lived in harmony with the ideal set before us by Jesus of Nazareth.

We pray that Satan's efforts will be thwarted, that personal lives can be

peaceful and calm, that families can be close and concerned with every member, that wards and stakes, branches and districts can form the great body of Christ, meeting every need, soothing every hurt, healing every wound until the whole world, as Nephi pleaded, will "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. . . ."

"This is the way"

"My beloved brethren," continued Nephi, "this is the way; and there is none other way." (2 Ne. 31:20-21.)

For the entire worldwide Church, for the great body of Saints to the east and to the west, to the north and to the south, we pray that we may be one.

This has been a glorious conference. There has been a good spirit, and because we have been united under the direction of a prophet of God, upholding and sustaining him, the Lord has blessed us. I bear witness that God lives and will continue to bless us if we remain as one and follow his commandments. That we may do so is my humble prayer, in the name of our Savior and Master, Jesus Christ. Amen.

President Spencer W. Kimball

Beloved brothers and sisters, after four days of conference meetings, we now approach the close of this general conference. It has been a time of rejoicing, for we have seen numerous of our beloved brothers and sisters from many countries all over the globe. It is a great joy to see them again and to realize the growth and development that have come to their people.

"What seeketh thou?"

We hope that the conference has brought to the people generally a stirring toward spirituality, and we recall that the Lord said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

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Very early in his ministry the Lord said, "What seekest thou?" He was referring to the incentive prompting the seeking of wealth, worldly honors, praises, riches, and honor, or the eternal riches of the soul. What is he profited? Thus the Lord has made a vibrant contrast between the honors of the world and the honors which can come to the soul. He names vividly the contrast between the things of the world and the things that are related to heavenly desires and accomplishments.

We reiterate over and over the exhortation of the Christ when he admonished his hearers to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

This, then, is the paramount issue which brings large numbers of people from all over the world to prepare for this choice—the material or the spiritual possessions.

Spiritual poverty

The sermons of this conference have emphasized the fact which leading statesmen and clear-thinking educators and the public generally refer to as an apparent spiritual poverty of the present age and a decline in those moral and ethical standards.

We hope this is not true, but we stand four-square against any increase in the breakdown of our high standards and family life and community life.

Some years ago a British jet plane crossed and recrossed the Atlantic Ocean in a short few hours. Shortly thereafter a cartoon appeared in the *New York Times* which pictured the jet plane traveling at a fantastic speed. The plane was labeled "Man's Scientific Progress." On the ground was a huge turtle, moving slowly and ponderously. It was labeled "Man's Moral Progress."

One writer added this:

"In a vivid way this cartoon symbolizes what could be the tragedy of the modern age, and what is without doubt

one of the most compelling reasons for greater attention to moral and spiritual values in our homes and in our schools."

Spiritual growth

That is why we stress the family home evening in every home every week, that we may be able to guide and inspire and train and give leadership to the thoughts toward spiritual growth and religious inspiration.

One writer said, "How far have we come in man's long pilgrimage from darkness toward the light? Are we nearing the light, the day of freedom, of peace, for all mankind, or are the shadows of another night closing in upon us?"

We, the members of the Church, proclaim our liberty and our renewal of our faith and our assurance that we do have control in our own families and can rear our children to love truth and to be happy in the deathless dignity of man, governed by the eternal and moral laws of God.

In the various countries, and especially in our own, we are developing a great membership of professional and skilled men. However, we also have many good leaders and members who mine coal, and fire furnaces, and balance ledgers, and turn lathes, and pick cotton, and cultivate orchards, and heal the sick, and plant corn, all proudly and profitably.

The enemies of faith know no God but force, no devotion but the use of force. They tutor men in treason; they feed upon the hunger of others. Whatever defies them, they torture, especially the truth. So we move forward, all the earth around, with clear vision and sound judgment and rededicate our homes and our families to high moral and spiritual values.

Home is basis

Therefore, since the home is the basis for the nation, we move forward

ward to see that our children are taught and trained and controlled, since they are the most precious possession we have; and we teach them to walk uprightly and to become worthy citizens of the kingdom of God.

We recognize the fact that the teaching of religion and morality certainly is the work of the parents of the children. It is the responsibility of the fathers and mothers.

We now invite you to return to the October general conference when we shall reemphasize the basic themes which have been taught so well and plainly in this conference.

We shall continue to put in order and keep in that condition our homes, our families; and also we will continue to spread the gospel to the nations of the world.

If you were to find that termites were undermining the foundation of your house, your home, you would lose no time in having the building examined and the destruction terminated by exterminating the insects.

Far more important are the destructive elements that would enter your home, your family.

We agree with Pestalozzi:

"Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good. It lifts them up to their Father in Heaven."

You and I well understand that this great, superior joy lies well within the realm of every set of parents, if they have properly performed their marriage and their family responsibilities and if high ideals of marriage and family life have prevailed.

Slander, backbiting, evil speaking, faultfinding are all destructive termites that destroy the home. Quarreling and swearing are also evils that sometimes affect the home.

Profanity

George Washington set us a good

example in this regard. When he learned that some of his officers were given to profanity, he sent a letter to them on July 1, 1776, from which we quote:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in our American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impropriety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Cycle of life

Most parents will agree with this quote from a favorite author:

"Every period of human life is wonderful—the irresponsible age of childhood, the thrilling years of adolescence and courtship, the productive, fighting, burden-bearing era of parenthood; but the most wonderful time of life comes when the father and mother become chums of their grown-up, successful sons and daughters and begin to enjoy their children's children.

"Youth is confined with restrictions, limitations, schedules, combinations. Adolescence is full of mysteries, longings, and defeats. Early fatherhood is absorbed in struggles and in the solution of problems. Extreme old age is shadowed by eternal mysteries, but middle age and normal old age, if life has been rightly and fully lived, are filled with the thrills, not merely of success, but of companionship with children and grandchildren."

As we speak of the family, which is so basic to our joy and happiness, we read further from R.J. Sprague:

"Every normal individual should

complete the full cycle of human life with all its joys and satisfactions in natural order—childhood, adolescence, youth, parenthood, middle age and the age of grandchildren. Each age has satisfaction which can be known only by experience. You must be born again and again in order to know the full course of human happiness. When the first baby is born, a mother is born and a father is born and grandparents are born. Only by birth can any of these come into being. Only by the natural cycle of life can the great progressive joys of mankind be reached.

"Any social system which prevents the individual from pursuing the normal cycle of life, from marrying young, from rearing a family before the age of fifty or so and from obtaining the deep, peculiar joys of middle life and grandparenthood, defeats the divine order of the universe and lays the basis of all sorts of social problems."

We continue:

"When a young man and woman of the right biological type marry in the early twenties and are prepared to earn a living and support and rear a family, they have started in the normal cycle of life. They are likely to give society far fewer problems of crime, immorality, divorce or poverty than are their unmarried companions. They will have children and rear them while they are strong, enjoy them when they are grown-up and successful, depend upon them in weakness and profit by the finest type of old age insurance ever invented by man or God, an insurance which pays its annuities in material goods when necessary, but which mainly pays in the rich joys of love and fellowship. . . . The crowning joys of human experience will come in middle age and onward through the companionship, love and honor of children and grandchildren."

Put lives in order

It is our hope, then, that all the

members of the Church will see to it that their own lives are put in order, that they may enjoy these cycles of life.

And now as we come to the end of this great conference, may we remind our people once more, let us put our shoulder to the wheel and see to it that all leaders comply with the gospel of Christ and teach it to their people so that it will be broadcast widespread and world-encircling. We shall move forth, brothers and sisters, to live a life of worthiness. We shall pay our tithes and offerings; we shall attend the temple and look after the genealogical data for our dead. We shall hold our home evenings with absolute regularity and efficiency. We shall teach our children righteousness. We shall send our sons worthily on missions. We shall attend to our own responsibilities in teaching our neighbors the gospel and warning them.

The Lord's warning

The Lord gave to us in the beginning of this dispensation:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. . . .

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kin-

dled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people [And I would like to say here that through the days of this conference we have heard many, many testimonies by the prophets and the apostles and the servants of the Lord.]; . . .

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. . . .

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But every man might speak in the name of God the Lord." (D&C 1:1-4, 12-14, 16, 19-20.)

Job

I would like to conclude with the thought of Job, whose wife came to him with a tempting thought:

"Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

"But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? . . .

"All the while my breath is in me, and the spirit of God is in my nostrils,

"My lips shall not speak wickedness, nor my tongue utter deceit.

"God forbid that I should justify

you: till I die I will not remove mine integrity from me.

"My righteousness I hold fast, and will not let it go: my heart shall not reprove me so long as I live. . . .

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job 2:9-10; 27:3-6, 8.)

The rock of revelation

And then as I have heard the many sermons throughout this conference, a number of times Matthew 16 has been quoted. I would like to quote it once more, for the repetition will strengthen us.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

And Simon Peter was the spokesman. He answered and said, "Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

There are a half a hundred special witnesses in this room this day. There are tens of thousands of men under the sound of my voice, all of whom would, in one great chorus, answer that question—"Thou art the Christ, the Son of the living God."

And then the Lord could say to every one of the thousands of us, "Blessed art thou, my son. For flesh and blood hath not revealed it unto thee, but my Father which is in heaven hath revealed it unto thee.

And I say unto thee, That thou art Peter, James, or John, or Bill, or Sam, and upon this rock of revelation—not the rock of Peter, because the Church could not be established on the life of any man, but on the rock of revelation—have I revealed this unto thee that Jesus is the Christ.

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"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (See Matt. 16:17-19.)

Carry the work forward

And that is my testimony to you, my brothers and sisters, as we conclude this marvelous conference when we have all rejoiced so much together. My testimony is that whatsoever can be bound on earth can be bound in heaven by the authority and the power that has been given to the servants of the Lord. The twelve apostles were given it in those early days. It is given to them again today. Whatsoever ye shall bind on earth shall be bound in heaven. The keys of the kingdom are upon the earth. We know that the Lord wishes us to use them to open the doors to move forward and to carry forward the work of our Savior as we make our special efforts. And I bear this testimony to you and ask the blessings of the Lord to be upon you in your home going, that you may be protected and safe, and that the message of this conference may sink deep into your hearts and last forever, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

On behalf of all who have listened to the singing during sessions of this General Conference, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for once again giving so generously of their time to bring us the beautiful and inspiring music heard in the sessions of this conference.

We are deeply grateful to the BYU Combined Choirs for their lovely music at this session and to members and conductors of other choirs who have performed during the conference.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities, who have delivered such timely and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our City Officials for the cooperation given during this Conference; the city traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and Red Cross, who have been on hand to render service throughout these sessions.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada, and Samoa; and by satellite to Australia, the Philippines, and countries of South America.

Telegrams from the Philippines and from Taiwan and other places have been received which said, "for the first time in our lives we have heard a General Conference," and they appreciate it so much.

We thank the interpreters who have provided translation for the various sessions of the Conference.

The BYU Combined Choirs, directed by John R. Halliday with Robert Cundick at the organ, will now render: "I Need Thee Every Hour."

The benediction will then be offered by Elder Paul C. Andrus, Regional Representative of the Twelve, following which this conference will stand adjourned for six months.

The BYU Combined Choirs sang, "I Need Thee Every Hour."

The benediction was offered by Elder Paul C. Andrus, Regional Representative of the Twelve.

WELFARE SERVICES SESSION

A Welfare Services Session was held in connection with General Conference on Saturday morning, April 3, 1976, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President Spencer W. Kimball was present and presided.

Presiding Bishop Victor L. Brown conducted the meeting. Speakers at this meeting included Bishop Victor L. Brown, Bishop H. Burke Peterson, and Bishop Vaughn J. Featherstone of the Presiding Bishopric and Sister Barbara B. Smith, President of the Relief Society.

President Spencer W. Kimball and President Marion G. Romney of the First Presidency then gave the following talks:

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, we've had a fine presentation this morning from which we can all profit if we will follow the counsel. I have in mind to discuss with you two basic, fundamental principles upon which the Church Welfare Services are founded which we should never forget. They are: first, *love*—love of God and neighbor—and second, *work*.

Agency

Before doing so, however, I desire to say a word or two about *agency*.

Free agency means the freedom and power to choose and act. Next to life itself, it is man's most precious inheritance.

Free agency was operative in the spirit world. The gospel plan, as there proposed and adopted, provided that men should enjoy agency in mortality. Satan, with a third of the hosts of heaven, fought it there and lost, but they did not give up their opposition to the principle.

In the Garden of Eden, God endowed Adam and his posterity with free agency. Satan and his followers have, from then until now, sought directly and in every conceivable indirect manner to substitute the principle of force for the principle of free agency.

In the book of First Samuel, we have an instructive example of the results of making wrong decisions. In the first chapter we are told that Israel

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objected to being governed by judges. They wanted a king. The prophet told them that a king would make them servants. But they hearkened not, and persisted in demanding a king. This grieved Samuel, and the Lord said to him, "Hearken unto the voice of the people . . . for they have not rejected thee, but they have rejected me." (1 Sam. 8:7.)

Israel thus surrendered the form of free government God had given them. They got their king all right, and a few decades later they were taken captive into slavery. Slavery entered into by one's own choice is no less slavery than that imposed upon him by external force.

Jesus, by the exercise of his agency, rose to be the second member of the Godhead. Lucifer, by the exercise of his agency, sank to Hades.

I suggest we consider what has happened to our agency with respect to contributing to the means used by the bureaucracy in administering government welfare services.

In order to obtain these means, one head of state is quoted as saying, "We're going to take all the money we think is unnecessarily being spent and take it from the 'haves' and give it to the 'have nots' that need it so much." (*Congressional Record*, 1964, p. 6142—Remarks of the President to a Group of Leaders of Organizations of Senior Citizens in the Fish Room, Mar. 24, 1964.)

The difference between having the means with which to administer welfare assistance taken from us and voluntarily contributing it out of our love of God and fellowman is the difference between freedom and slavery.

Love

Now as to the principle of love. In the operation of our Church Welfare Services, such love is to be the motivating power which moves us to give our time, money, and services.

"Let us love one another," wrote John the Beloved, "for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . .

"Beloved, if God so loved us, we ought also to love one another." (1 John 4:7-9, 11.)

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17; italics added.)

"If thou lovest me," said Jesus, "... thou wilt remember the poor, and consecrate of thy properties for their support. . . .

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me." (D&C 42:29-31.)

Two great commandments

When Jesus was asked, "Master, which is the great commandment in the law?" Matthew says that he answered:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

Matthew, Mark, and Luke all three report this incident. Luke, however, further informs us that the lawyer who put the question said further, "And who is my neighbour?" (Luke 10:29.)

The Good Samaritan

And Jesus responded with his Good Samaritan parable:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (Luke 10:30-37.)

Two of the three principles upon which the Church Welfare Services must function—agency and love of neighbor—are admirably taught in this parable.

When we love the Lord our God with all our hearts, might, mind, and strength, we will love our brothers as ourselves, and we will voluntarily, in the exercise of our free agency, impart of our substance for their support.

Work

Now about work. Work is just as important to the success of our welfare services as are the first and second great commandments and the preservation of our free agency.

We must ever keep in mind that the First Presidency, in announcing the welfare program in the October 1936 conference, said:

"Our *primary* purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*Conference Report*, Oct. 1936, p. 3; italics added.)

President Clark's remarks

A year before this statement was made, on October 7, 1935, President Clark, in a special priesthood meeting held in this tabernacle, referring to government gratuities, said:

"The dispensing of these great quantities of gratuities has produced in the minds of hundreds of thousands—if not millions—of people in the United States a love for idleness, a feeling that the world owes them a living. It has made a breeding ground for some of the most destructive political doctrines that have ever found any hold in this country of ours, and I think it may lead us into serious political trouble.

"I fear," he continued, "we need not be surprised if some blood shall run before we of this nation finally find ourselves."

In his conference address of April 1938, President Clark said this:

"I honor and respect old age. I would not see it suffer from want, nor from disease that can be helped. It is entitled to every care, to every act of kindness, to every loving caress which a grateful community and a devoted family can give.

"I have every sympathy with age. I know the difficulties which age has in fitting into modern, economic life. . . .

"Some plan must be devised that shall make certain that no aged person shall be cold or go hungry or unclad. But the prime responsibility for supporting an aged parent rests upon his family, not upon society. Ours is not a socialistic or communistic state, where the people are mere vassals to be driven about as animals from one corral to another. We are freemen. So still with us the family has its place and its responsibilities and duties, which are God-given. The family which refuses to keep its own is not meeting its duties. When an aged parent has no family or when the family is itself without means, then society must, as a matter of merest humanity, come to the rescue. This is perfectly clear.

"But it is a far cry from this wise principle to saying that every person reaching a fixed age shall thereafter be kept by the state in idleness. Society owes to no man a life of idleness, no matter what his age. I have never seen one line in Holy Writ that calls for, or even sanctions this. In the past no free society has been able to support great groups in idleness and live free." (*CR*, Apr. 1938, pp. 106-7.)

And I'll say to you that no society in the future will ever be able to do so.

And in a private letter five years later, President Clark wrote:

"You must remember that back and behind this whole propaganda of 'pensions', gratuities, and doles to which we are now being subjected, is the idea of setting up in America, a socialistic or communistic state, in which the family would disappear, religion would be prescribed and controlled by the state, and we should all become mere creatures of the state, ruled over by ambitious and designing men."

What has happened during the third of a century since this statement was made testifies to President Clark's prophetic insight.

Current problems

Prayer in schools has been dealt a

fatal blow. The integrity of the family is being undermined. Unemployment compensation, Medicaid, aid to families with dependent children (AFDC), food stamps, and hundreds of other transfer-payment programs for veterans, widows or widowers, and children are today all supported, totally or in part, by federal and state/local tax revenue.

Little is said or done in these programs about the obligation of parents to care for their own or of recipients to work for what they receive.

True welfare founded on love and work

The Lord, in the revelations given during the Restoration, and the presidents of the Church since then, have unequivocally and repeatedly declared that our welfare services are to be founded on love and on work.

The Lord said in the revelation recorded in section 42 of the Doctrine and Covenants, specified by the Prophet Joseph as being the law of the Church:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

Later He said:

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

"Now, I, the Lord, am not well pleased," he continued, "with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things ought not to be, and must be done away from among them." (D&C 68:30-32.)

And again:

"Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle but labor with your might. . . .

"And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor. . . .

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:3, 28-29.)

Virtue of labor

As frequently as the Lord condemned idleness, he spoke of the virtue of labor. The day the Church was organized, he said, "I will bless all those who labor in my vineyard with a mighty blessing." (D&C 21:9.) Nine months later he added:

"I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded." (D&C 38:40.)

Concerning one who would obtain an interest in the Nauvoo House, the Lord said: "Let him . . . labor with his own hands that he may obtain the confidence of men." (D&C 124:112.)

The following is a great scripture in which the Lord speaks to both givers and receivers:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

"But blessed are the poor who are

pure in heart, whose hearts are broken, and whose spirits are contrite." (D&C 56:16-18.)

On the subject of work there are more than 100 references in the revelations. All of them are consistent with the declaration, twice repeated, that when the Lord comes he will "recompense unto every man according to his work." (D&C 1:10; see also 112:34.)

The foregoing scriptures were revealed by the Lord through the Prophet Joseph Smith, Jr.

Brigham Young emphasized work

The succeeding presidents of the Church have vigorously emphasized these teachings. Here is an example from President Brigham Young's teachings:

"We will have to go to work and get the gold out of the mountains to lay down, if we ever walk in streets paved with gold. The angels that now walk in their golden streets . . . had to obtain that gold and put it there. When we have streets paved with gold, we will have placed it there ourselves. When we enjoy a Zion in its beauty and glory [which we're looking forward to], it will be when we have built it. If we enjoy the Zion that we now anticipate, it will be after we redeem and prepare it. If we live in the city of the New Jerusalem, it will be because we lay the foundation and build it. . . . If we are to be saved in an ark, as Noah and his family were, it will be because we build it. . . .

"My faith does not lead me," President Young continued, "to think the Lord will provide us with roast pigs, bread already buttered, etc.; he will give us the ability to raise the grain, to obtain the fruits of the earth, to make habitations, to procure a few boards to make a box, and when harvest comes, giving us the grain, it is for us to preserve it—to save the wheat until we have one, two, five, or seven years' provisions on hand, until there is enough of

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the staff of life saved by the people to bread themselves and those who will come here seeking for safety. . . . [The fulfillment of that prophecy is yet in the future.]

"Ye Latter-day Saints, learn to sustain yourselves. . . .

"Implied faith and confidence in God is for you and me to do everything we can to sustain and preserve ourselves. . . .

"You have learned a good deal, it is true; but learn more; learn to sustain yourselves; lay up grain and flour, and save it against a day of scarcity. . . .

"Instead of searching after what the Lord is going to do for us, let us inquire what we can do for ourselves." (*Discourses of Brigham Young*, Deseret Book, 1966 ed., pp. 291-93.)

Other prophets stress work

"To be Latter-day Saints men and women must be thinkers and workers," said President Joseph F. Smith. "They must be men and women who weigh matters in their minds; men and women who consider carefully their course of life and the principles that they have espoused." (*Gospel Doctrine*, Deseret Book, 1939 ed., p. 114.)

President Grant declared:

"I am a firm believer that work does not kill anyone. . . .

"I have never seen the day when I was not willing to do the meanest work . . . rather than be idle. . . .

"Men should have a pride in doing their full share and never want to be paid for that which they have not earned. . . .

"I assert with confidence that the law of success, here and hereafter, is to have a humble and a prayerful heart, and to work, work, WORK. . . .

"I do not ask any man or child in this Church, although I am more than eighty years of age," he continued, "to work any more hours than I do. I have worked more than one day from half past three in the morning until nine

o'clock at night. I do not know of anything that destroys a person's health more quickly than not working. It seems to me that lazy people die young while those who are ready and willing to labor and who ask the Lord day by day to help them to do more in the future than they have ever done in the past, are the people whom the Lord loves, and who live to a good old age. . . .

"I have been impressed with the fact that there is a spirit growing in the world today to avoid giving service, an unwillingness to give value received, to try to see how little we can do and how much we can get for doing it. This is all wrong. Our spirit and aim should be to do all we possibly can, in a given length of time, for the benefit of those who employ us and for the benefit of those with whom we are associated.

"The other spirit—to get all we can, and give as little as possible in return—is contrary to the gospel of the Lord Jesus Christ. It is not right to desire something for which we do not give service or value received. That idea is all wrong, and it is only a question of time when the sheep and the goats will be separated." (*Gospel Standards*, Improvement Era Pub., 1941, pp. 108, 109, 182-84.)

A statement which focuses upon and gives real meaning to what we have been talking about here is the following "Editorial on Labor," written and published by John Taylor in Nauvoo, October 15, 1844. I just found this recently, and I think it's a marvelous statement. This was way back there just after the Prophet had been martyred. It reads:

"*Labor is the manufacturer of wealth. It was ordained of God, as the medium to be used by man to obtain his living* [italics added]; hence it is the universal condition of this great bond to live. . . .

"God never meant to bemean his creation, especially his own *image*, because they had to labor:—no; never; God himself according to the good old

book labored on this world, six days; and when Adam was animated from clay to life, by his spirit's making use of him for a dwelling, we read that God put him into the garden *to dress it*:—Therefore, in connection with the samples of all holy men, we are bound to honor the laboring man: and despise the idler. . . .

"Let them labor like men, prepare for that august hour; when Babylon and all her worldly wisdom; her various delicacies; and delusive fashions, shall fall with her to rise and trouble the earth no more!" Then he said, "What a glorious prospect, to think that drunken Babylon, the great city of sin, will soon cease, and the kingdom of God rise in holy splendor, upon her ashes, and the people serve God in a perpetual union!" (*Times and Seasons* 5:679, Oct. 15, 1844.)

Prepare for building of Zion

Now, my brothers and sisters, the handwriting is on the wall; "the interpretation thereof [is] sure." (Dan. 2:45.) Both history and prophecy—and I may add, common sense—bear witness to the fact that no civilization can long endure which follows the course charted by bemused manipulators and now being implemented as government welfare programs all around the world.

Babylon shall be destroyed, and great shall be the fall thereof. (See D&C 1:16.)

But do not be discouraged. Zion will not go down with her, because Zion shall be built on the principles of love of God and fellowman, work, and earnest labor, as God has directed.

Remember that Enoch's Zion was built in a day when wickedness was as rampant as it is among us today. Among those who rejected the word of God in that day "there were wars and bloodshed"; they were ripening in that iniquity which brought the flood. "But the Lord came and dwelt with his people, and they dwelt in righteousness . . . because they were of one heart and one mind, . . . and there was no poor among them." (Moses 7:16, 18.)

As we prepare for the building of Zion, we must not and we shall not abandon the basic principles upon which our Church Welfare Services are founded: *love*—love of God and neighbor—and *work*, or labor.

We shall persevere by helping people to help themselves until "the curse of idleness [is] done away with, the evils of a dole abolished, and independence, industry, thrift and self respect [are] once more established amongst our people."

This is my witness, which I bear to you in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brethren and sisters, I commend to you the excellent addresses that have been given here this morning by Sister Barbara Smith, president of the Relief Society, and the Brethren.

Importance of doing

As I listened to their addresses down on the front row, I kept thinking over and over what the Savior said

when he said, "Why call ye me Lord, Lord, and do not the things which I say?" It rolled over and over and over in my mind: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

There are many people in the Church today who have failed to do, and continue to argue against doing, the things that are requested and suggested by this great organization.

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The Lord said also, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) And I was thinking that there are as many wards and branches in the Church as there are people in this room, one for one. And what great accomplishment would be accomplished if every bishop and every branch president in all the world, wherever it's possible (of course there are a few places where this is not permitted), had a storage such as has been suggested here this morning—and took to their three or four or five hundred members the same message, quoting scripture and insisting that the people of their wards and branches do the things the Lord has requested, for we know that there are many who are failing.

And then I hear them argue, "Well, suppose we do put away a lot and then someone comes and takes it from us, our neighbors who do not believe." That's been answered this morning.

And so my feeling is today that we emphasize these two scriptures: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And the other: "Why call ye me, Lord, Lord, and do not the things which I say?"

Think of the number of people represented here this day by the stake presidents, mission presidents, and others who are directors, who have many people under them. Our 750 stakes—all of them including hundreds, sometimes thousands, of members—show the power that we have, if we go to work and actually push this matter until it is done. We talk about it, we listen to it, but sometimes we do not *do* the things which the Lord says.

A year's supply

Brethren and sisters, we've gathered here this morning to consider

the important program which we must never forget nor put in the background. As we become more affluent and our bank accounts enlarge, there comes a feeling of security, and we feel sometimes that we do not need the supply that has been suggested by the Brethren. It lies there and deteriorates, we say. And suppose it does? We can reestablish it. We must remember that conditions could change and a year's supply of basic commodities could be very much appreciated by us or others. So we would do well to listen to what we have been told and to follow it explicitly.

The story came from England during their siege of strikes, power blackouts, and three-day work weeks. A shop in a small British town carried a banner on its front window: "By candle power, battery power, and willpower, we will open six days a week." That willpower apparently is the most important.

There are some countries which prohibit savings or surpluses. We do not understand it, but it is true. And we honor, obey, and sustain the laws of the country which is ours. (See Twelfth Article of Faith.) Where it is permitted, though, which is most of the world, we should listen to the counsel of the Brethren and to the Lord.

Food production and storage

Recognizing that the family is the basic unit of both the Church and society generally, we call upon Latter-day Saints everywhere to strengthen and beautify the home with renewed effort in these specific areas: food production, preservation, storage; the production and storage of nonfood items; fixup and cleanup of homes and surroundings. We wish to say another word about this in the next meeting.

We encourage you to grow all the food that you feasibly can on your own property. Berry bushes, grapevines, fruit trees—plant them if your climate is

right for their growth. Grow vegetables and eat them from your own yard. Even those residing in apartments or condominiums can generally grow a little food in pots and planters. Study the best methods of providing your own foods. Make your garden as neat and attractive as well as productive. If there are children in your home, involve them in the process with assigned responsibilities.

Develop skills

What President Romney has just said is basic. Children should learn to work. Parents should not spend their nights and days trying to find something to interest their children. They should find something to occupy them and get them busy doing something that is worthwhile.

Develop your skills in your home preservation and storage. We reaffirm the previous counsel the Church has always given, to acquire and maintain a year's supply—a year's supply of the basic commodities for us. And Brother Featherstone has pretty well outlined those commodities for us.

Wherever possible, produce your nonfood necessities of life. Improve your sewing skills; sew and mend clothing for your family. All the girls want to learn to type, they all want to go to an office. They don't seem to want to sew anymore, and to plant and protect and renew the things that they use. Develop handicraft skills as the sisters have told us, and make or build needed items.

We encourage families to have on hand this year's supply; and we say it over and over and over and repeat over and over the scripture of the Lord where He says, "Why call ye me, Lord, Lord, and do not the things which I say?" How empty it is as they put their spirituality, so-called, into action and call him by his important names, but fail to do the things which he says.

Strengthen and beautify the home

Keep in good repair and beautify your homes, your yards, farms, and businesses. Repair the fences. Clean up and paint where needed. Keep your lawns and your gardens well-groomed. Whatever your circumstance, let your premises reflect orderliness, beauty, and happiness. Plan well and carry out your plan in an orderly and systematic manner.

Avoid debt. We used to talk about that a great deal, but today everything is seemingly geared toward debt. "Get your cards, and buy everything on time": you're encouraged to do it. But the truth is that we *don't* need to do it to live.

From local sources seek out reliable information on food and nonfood preservation. If additional information is needed, priesthood and Relief Society leaders may write, "Home Production and Storage," 50 East North Temple Street, Salt Lake City, Utah 84150, and get all the information you need. We encourage all Latter-day Saint families to become self-reliant and independent. The greatness of a people and of a nation begins in the home. Let us dedicate ourselves to strengthening and beautifying the home in every way we can.

Provide for our own

It was Paul who wrote, "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you."

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies."

"Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3:8, 10-12.)

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"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse [worse!] than an infidel." (1 Tim. 5:8.)

I'm so grateful for the inspiration of the Brethren who have helped once again to fasten our attention on the particular matters involved in the Priesthood Welfare Program. I appreciate the long-time devotion and leadership of President Romney in this important cause. I cannot think of the Priesthood Welfare Program and how we would do things without him.

The Lord's way

The Lord's way builds individual self-esteem and develops and heals the dignity of the individual, whereas the world's way depresses the individual's view of himself and causes deep resentment.

The Lord's way causes the individual to hasten his efforts to become economically independent again, even though he may have temporary need, because of special conditions, for help and assistance. The world's way deepens the individual's dependency on welfare programs and tends to make him demand more rather than encouraging him to return to economic independence.

The Lord's way helps our members get a testimony for themselves about the gospel of work. For work is important to human happiness as well as productivity. The world's way, however, places greater and greater emphasis on leisure and upon the avoidance of work.

Now please be careful, brethren, that we do all that we do within the law of the land, wherever we are.

Welfare production

Let us become efficient in our production operations, so that we don't merely go through the motions of having welfare farms. The time will come

when we will need all the products and more from our projects—even more than we do now.

Do what you can to make our projects economically viable, so that we don't rationalize that the welfare project is good simply because it gets men together. Even though it is good for the priesthood to labor side by side, we can have the brotherhood of labor and the economic efficiency too.

Fasting

We must ever remind ourselves and all members of the Church to keep the law of the fast. We often have our individual reasons for fasting. But I hope members won't hesitate to fast to help us lengthen our stride in our missionary effort, to open the way for the gospel to go to the nations where it is not now permitted. It's good for us to fast as well as to pray over specific things and over specific objectives.

Work and skills for youth

I've been grateful for the experience I had under the tutelage of my own father to wash with Castile soap the harnesses and grease them to preserve them. I learned to paint the picket fence, the water tank, the carriage shed, the granary, the buggy and the wagon, and finally the house. And since the days when I wore the occasional blister on my hands, I have not been sorry for those experiences.

I've always felt to commend the sisters who tat and knit and crochet, who always have something new and sparkling about the place. We've always been pleased when we've found young women who could make their own clothes and sew well and cook meals and keep the house tidy.

It seems to be the idea these days that we just entertain our young people. We spend so much of our time trying to find ways to keep them interested. I see no disadvantages in work. I believe it

was one of the clever and most important and necessary creations of our Father.

My admiration almost had no bounds one day when a young man from Murray came in to be interviewed for a mission. He'd saved \$2,900 for his mission from his Marine pay in three years and nine months and fifteen days. By doing odd jobs which others wished to escape, he had \$2,900 for his mission. Just a boy without a job, without a place, without a home, without somebody to keep him busy. But he caught the idea and went out and did other people's work on the ship, and saved his money for this important thing.

Work is divine law

Through the ages there have been many laws repealed, but we know of no divine repeal of the law of work. From the obscure life organs within the body to the building of the moon landing craft, work is one of the conditions of being alive. We have been told that everyday work is a purposeful activity requiring an expenditure of energy with some sacrifice of leisure.

Sir William Osler, a great physician of Canada, said that *work* is the master word in ongoing life. It's the touchstone of progress, the measure of success, and the fount of hope. It is directly responsible, he said, for all advantages in medicine and technology. (See Harvey Cushing, *Life of Sir William Osler*, vol. 1, ch. 14.)

I'm always distressed when I see clerks in stores and banks and offices who complain of their workload and are stingy with their efforts and who fear to give more than their pay would

seem to compensate. I know their hours are long and that there are many laws controlling these things nowadays. But at least their attitudes can be right.

Only a week or so ago we sat in a restaurant and for a long time received no attention. Finally we heard one girl say to the other, "Why don't you wait on those people?" The answer was, "They're not in my assignment." But there they were, standing over there, without anything apparently to do.

Perhaps we need the compelling urgency of our forefathers. They had to work hard to survive. We have securities of this and that sort to make sure that we do not starve. Dr. D. Ewen Cameron, a psychiatrist, wrote *This Life Is for Living*, and in it he said, "For half a century we have heard the most moving of lamentations from employers over the passing of the old-time worker, the fellow who really loved his work, who hung around until he was satisfied that the job was done, who would think out ways to do it better. This kind of worker has not disappeared from the job; it is his kind of job that has done the disappearing."

Gospel of action

Brethren and sisters, I'm sure it is time that I should close. But I want to commend the words of Sister Smith and the Bishopric and President Romney to you and say that this is a gospel of action and whatever we learn we should put into action. God bless us that we may have the determination to carry forward all of these commandments of the Lord which have been conveyed to us. And I say this in the name of Jesus Christ. Amen.

Salt Lake Tabernacle Choir and Organ Broadcast

The following broadcast announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 4, 1976, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

Announcer: First, from a setting by Rhea B. Allen, the Choir sings the deeply reassuring words of Bruce R. McConkie: "I believe in Christ, . . . to him I'll sing; I'll raise my voice in praise and joy, In grand amens my tongue employ. . . . O blessed name, . . ."

(Choir: "I Believe in Christ"—Allen)

Announcer: We next hear the Men's Chorus of the Tabernacle Choir recall a prayerful, searching hymn by O.P. Huish: "Jesus, my Savior true, . . . Help me thy will to do; Guide me to thee: . . ."

(Men's Chorus: "Jesus, My Savior True"—Huish)

Announcer: From the Tabernacle Organ on Temple Square today, Alexander Schreiner presents his improvisation on the hymn tune "Harwell."

(Organ: Improvisation on the hymn tune "Harwell"—Schreiner)

Announcer: ". . . Heed the Master's pleading call; . . . let him guide you; . . ." These words from First Corinthians are sung now by the Tabernacle Choir: "Come, Follow Christ."

(Choir: "Come, Follow Christ"—Hicken)

The Spoken Word

By J. Spencer Kinard

When the Savior invited his disciples to come follow Him, it meant more than simply walking along the same road. It was an invitation of commitment, and it was extended to all of us. It was an invitation to do what He asked, not just because He asked, but because we believe it to be right. It was not an invitation to simply *act* as if we believe, but to actually commit ourselves to His teachings; to follow after Him with heart and soul.

Commitment is a vital part of life. It is the motivation behind much of what we do. It is the catalyst within us that generates all our talents and emotions in pursuit of a cause. It is the power and force that keeps us going through difficult times, our shield against defeat. Commitment often serves as an inner prod to keep us going when at times it seems easier to quit.

There are many plans we can commit ourselves to in life. Our challenge is to find the proper targets, to seek in righteousness that which is good and just, and then having found it, commit ourselves to its accomplishment. Unfortunately, that is not always the case. Satan, too, knows the value of commitment and does all within his power to bind us to him. His own commitment is to *our* spiritual destruction, and one of his most powerful methods is to prevent us from being committed to that which is good.

Anything worthwhile is difficult to obtain, and it takes commitment to carry us through moments of dis-

couragement. Our heritage is replete with examples. This country would not be celebrating its 200th year were it not for those who were committed to their dreams long ago. As one patriot wrote, "O! ye unborn inhabitants of America! . . . when your eyes behold the sun after he has rolled the seasons round for two or three centuries more, you will know that in . . . 1758, we dream'd of your times."¹

And there are those today who dream of tomorrow, whose dreams will also come true because they are committed to them. Life all around us says it is so. Enterprising businessmen, champion athletes, great musicians, inspired religious leaders, loving husbands, wives and parents all achieve success only through commitment. In fact, a life of happiness—indeed, an eternity of joy—can only be ours through commitment.

It takes more than an outward gesture to follow the Savior. It takes commitment if we, too, want to say on that last, bright morning, ". . . I am with Thee, . . . Still, still with Thee. . ."

(Choir: without announcement "Still, Still with Thee"—Shelley)

Announcer: From the music of Harry Rowe Shelley, the Tabernacle Choir has sung of life everlasting, with the reassuring words of Harriet Beecher Stowe: Oh, in that hour, When the soul waketh and life's shadows flee. Shall rise the glorious thought, I am with Thee! . . . Still, still with Thee. . ."

And now with Alexander Schreiner at the Tabernacle Organ, we hear Lewis D. Edwards' setting for the witness of these words: "I know that my Redeemer lives; . . . He lives to bless me

with his love. He lives to plead for me above. . . . My Redeemer lives!"

(Organ: "I Know That My Redeemer Lives"—Edwards)

(Ladies Chorus: without announcement "Rock of Ages"—Hastings)

Announcer: The women of the Tabernacle Choir have brought us a cherished hymn melody by Thomas Hastings: "Rock of Ages, cleft for me, Let me hide myself in thee; . . ."

With words recalled from the beloved 23rd Psalm, sung to music given to the Tabernacle Choir by Gordon Young, we hear the worshipful "God is my Shepherd, I shall not want; . . ."

(Choir: "God Is My Shepherd"—Young)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand four hundred thirty-third performance, continuing the 47th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Jerold Ottley conducted the Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

¹ Nathaniel Ames

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Saturday morning, Sunday Morning, Sunday afternoon and Tuesday morning sessions of the Conference with Jerold D. Ottley and Donald H. Rippinger conducting.

A Primary Children's Choir from the Provo-Orem area under the direction of Sister Patricia C. Maughan sang at the Saturday afternoon session.

The music for the Tuesday afternoon session was provided by the BYU Combined Choirs with John R. Halliday conducting.

At the General Priesthood Meeting on Saturday evening, a combined Institute Priesthood Choir from Southern Utah and Las Vegas furnished the music, directed by J. Phillip Hanks and Paul Searle.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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